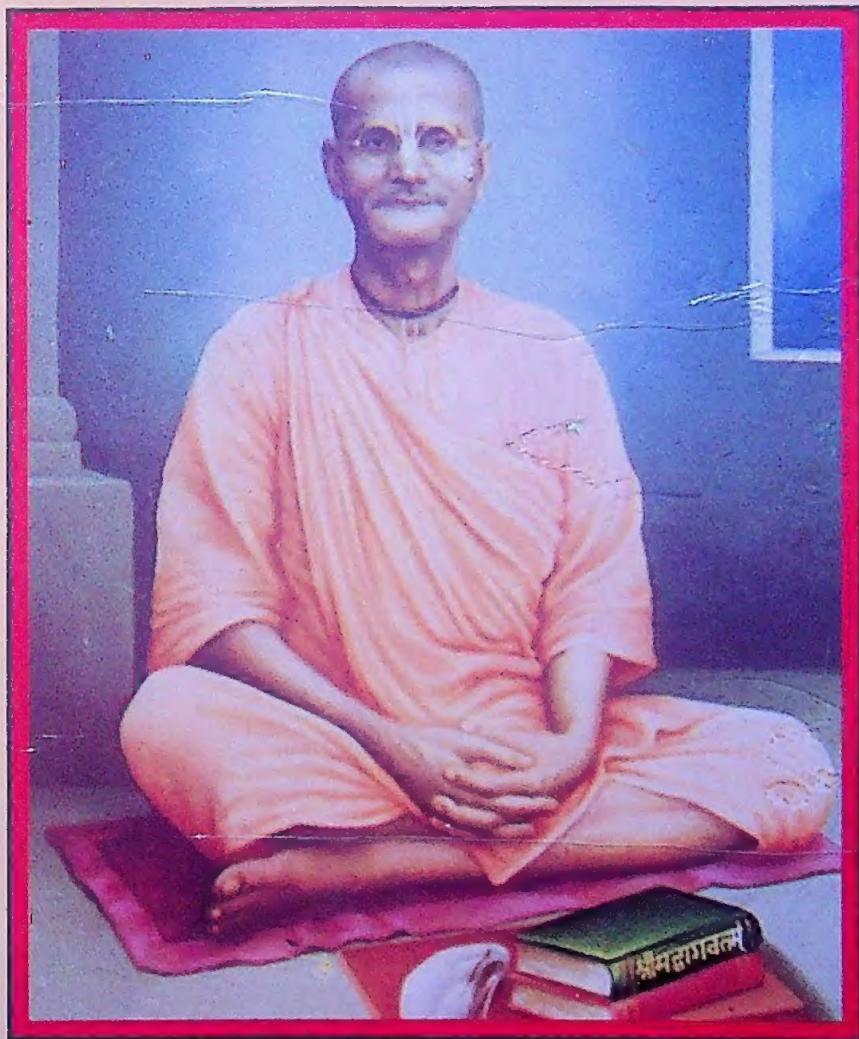


VAIṢṆAVA VIJAYA

THE LIFE HISTORY OF



MĀYĀVĀDISM

by

His Divine Grace

Om Viṣṇupāda 108 Śrī Śrīmad

Bhakti Prajñān Keśava Gosvāmī Mahārāja



Śrī Rāmānujācārya



Śrī Madhvācārya

ALL GLORY TO ŚRĪ ŚRĪ GURU AND GAURĀṄGA

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मायामन्त्र' तु कार्त्स्न्येन अनभिर्यक्त स्वरूप त्वात् इ १८ इ

māyāmatraṁ tu kārtsyena anabhiryakta svarūpa tvāt

But this world is only illusory because it's nature is not manifest in it's entirety.

Vedānta-sūtra 3 / 2 / 3
Kṛṣṇa Dvaipāyana Vyāsa

Edited by
His Divine Grace
Parivrajakācārya Tridandi-Bhikṣu
Śrī Śrīmad Bhakti Vedānta Vaman Mahārāja
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The Disciplic Succession
Brahmā Madhva Gauḍīya Vaiṣṇava Sampradāya

- 1) LORD KṚṢṆA
- 2) Brahmā
- 3) Nārada Muni
- 4) Kṛṣṇa Dvaipāyana Vyāsa
- 5) Madhvācārya
- 6) Padmanābha
- 7) Narahari
- 8) Mādhava
- 9) Akṣobhya
- 10) Jayatīrtha
- 11) Jñānasindhu
- 12) Dayānidhi
- 13) Vidyānidhi
- 14) Rājendra
- 15) Jayadharma
- 16) Puruṣottama
- 17) Brahmanyatīrtha
- 18) Vyāsātīrtha
- 19) Lakṣmīpati
- 20) Mādhavendra Purī, Prabhu Nityānanda
- 21) Īśvara Purī, Advaita Ācārya
- 22) ŚRĪ KṚṢṆA CAITANYA MAHĀPRABHU
- 23) Svarūpa Dāmodara, Sanātana Gosvāmī
- 24) Rūpa Gosvāmī
- 25) Jīva Gosvāmī, Raghunātha Gosvāmī
- 26) Kṛṣṇa dāsa Kavirāja
- 27) Narottama
- 28) Viśvanātha Cakravārti
- 29) Baladeva Vidyabhūṣaṇa
- 30) Uddharan dāsa
- 31) Madhusudāna dāsa
- 32) Jagannātha dās Babāji
- 33) Bhaktivinode Thākura
- 34) Gaurakīśora das Babāji
- 35) Bhaktisiddhānta Sarasvatī Śrīla Prabhupāda
- 36) Bhakti Prajñān Keśava, A.C. Bhaktivedānta Svāmī
- 37) Bhakti Vedānta Vaman Mahārāja

The disciplic succession up to Gaurakīśora das Babāji is revealed in the book *Sarasvatī Jayāntī* compiled by Paramananda Vidyaratna and was published in 1934 by His Divine Grace Bhaktisiddhānta Sarasvatī Śrīla Prabhupāda.

सम्प्रदायविहीना ये मन्त्रास्ते निष्फला मताः ।
 अतः कलौ भविष्यन्ति चत्वार” सम्प्रदायिनः” ॥
 श्रीब्रह्मरुद्रोसनका वैष्णवाः क्षितिपावनाः
 चत्वारस्ते कलौ भाव्या ह्युत्कले पुरुषोत्तमात् ॥
 रामानुजं श्रीः स्वीचक्रे मध्वाचार्या चतुर्मुखः ।
 श्रीविष्णुस्वामिनं रुद्रो निम्बादित्यं चतुः सनः ॥

*sampradāya vihinā ye mantrās te niṣphalā matāḥ
 ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
 śrī brahma rudra sanakā vaiṣṇavaḥ kṣitipāvanaḥ
 catvāras te kalau bhāvyā hy utakle puruṣottamaḥ
 rāmānujaṁ śrī svīcakre madhvācāryaṁ caturmukhaḥ
 śrī viṣṇusvāmī naṁ rudro nimbādityaṁ catunsanāḥ*

Translation

One who chants a mantra that was not received from the authorised channels of one of the four authorised schools in disciplic succession is considered to be wasting their time. All spiritual activities are absolutely fruitless unless one connects oneself through initiation by a living spiritual master in either the Śrī Sampradāya, established by Rāmanuja and empowered by Lakṣmī devī; the Brahma Sampradāya, established by Madhvācārya and empowered by Lord Brahmā; the Rudra Sampradāya, established by Viṣṇusvāmī and empowered by Lord Śiva; and the Sanaka Sampradāya, established by Nimbārka and empowered by the four Kumāras.

(Padma Purāṇa)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः

evaṁ paramparā-prāptam imam rājarṣayo viduḥ

This supreme science was thus received by disciplic succession and the saintly kings understood it in this way.

Bhagavad-Gītā chapter 4 verse 2

Contents

Introduction	viii
Forward	xvii
Bereavement Eulogy of Author	xxxiii

The Life History of Māyāvādism

The Process of Analyzing Māyāvādism	3
Māyāvādism: Its Biography and History	3
Māyāvādism and The Vedic Age	5
The Reasons Culminating in the Origin of Māyāvādism	6
Māyāvādism Defined	9
Kṛṣṇa Dvaipāyana Vyāsa's Declarations on Māyāvādism	11
The Opinion of Vijñān Bhikṣu on Śaṅkarācārya	14
Viṣṇu Avatār Buddha Differs From Śākya Singha Buddha ...	22
Two Different Buddhas Confirmed by Amarakośa	26
Other Buddhist Scriptures Recording Two Buddhas	29
Buddhist Traits Appearing in Śaṅkarācārya's Māyāvādism .	32
Śākya Singha Buddha Nullifies Existence of Universe	34
Śaṅkarācārya Also Nullifies Existence of Universe	35
Brahman and Non-Existence	39
Evidence of Śākya Singha Buddha's Non-Existence Doctrine .	40
Evidence of Śaṅkarācārya's Doctrine of Brahman	44
Śākya Singha Buddha's Path of Salvation	46
Śaṅkarācārya's Path of Salvation	51
Śākya Singha Buddha's Ideas of Non-Existence and Brahman ...	55
Śaṅkarācārya's Conceptions of Non-Existence and Brahman ..	58
Śaṅkarācārya Plagiarized Buddhism For His Own Purposes ..	61
Bhaskarācārya Exposes Śaṅkarācārya's Buddhist Origins	62
Śākya Singha's Buddhism Dissected and Examined	65
Māyāvādism Concealed Its Mādhyamika Buddhist Origins ...	66
The Opinion of Advaita-vādi Śivanath Śiromani	66
The Opinion of Advaita-vādi Rajendra Nath Ghosh	69
The Reasons Behind Māyāvādism's Manifestation	69

Jñāna-vādism and the Four Kumāras in Satya Yuga	73
Advaita-vādism and Vasiṣṭha in Tretā Yuga	79
Advaita-vādism and Śukadeva in Dvārāpa Yuga	81
Destiny of Advaita-vāda in the Three Yugas	85
Bāṣkali	86
Hiranyakaśipu	89
Rāvaṇa	92
Kaṁsa	94
Vedic Calculation of Time	96
The Heliodorus Column	99
The More Stone Inscription	102
Śākya Singha Buddha	104
The Seven Vedic Philosophies	105
Bhartrihari	106
Śaṅkarācārya's Param Guru Gauḍapada	107
Śaṅkarācārya Nullifies His Parma Gurus Opinion	110
Śaṅkarācārya's Birth	112
Śaṅkarācārya's Questionable Victories	115
Śaṅkarācārya's Indispensible Disciple	117
Śaṅkarācārya's Ignoble Demise	118
Śaṅkarācārya's Influence	119
Yadav Prakāśa	119
Śrīla Śrīdhara Svāmī	120
Bīlvamaṅgal Thākur	125
Śrīla Madhvācārya	128
Trivikramācārya	131
Vidyāraṇya	132
Jaya Tīrtha	133
Śrī Caitanya Mahāprabhu and Prakāśānanda Sarasvatī	134
Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya ..	138
Śrī Caitanya Mahāprabhu and Vyāsa Rāya	142
Madhusudana Sarasvatī	142
Upendra Sarasvatī	145
Māyāvādism at Jaipur	145
The Ghost of Pseudo Māyāvādism	148
Pancabhangi Nyāya	148
Condition of Māyāvādism in the Twentieth Century	149

Nirvāṇa Rūpa Phalanirodha	153
Deliberations Upon Vedānta-sūtra Verse 3/2/3	156
Refutations of Any Impersonalism of Supreme Lord Kṛṣṇa ..	158
Śaṅkarācāryā's Birth Falsifies His Claim Dreams Are False...	162
Śaṅkarācāryā's Bhagavat-Gītā Quotes Nullify His Hypothesis...	164
Śaṅkarācāryā's Instruction Negates His Own Impersonalism	167
Dvibidha, Māyā, Chāyā and Pratibimba Concepts Analysed	168
Four of the Six Philosophies of India Are Athiestic.....	170
Viṣṇu Avatar Kapiladeva Clarifications in Bhāgavatam	174
Demonic Dimensions of Māyāvāḍism	177
Refutation of the Advaita-vāda Conception.....	184
Further Refutations of Atheist Kapila's Sāṅkhya Theory	186
Refutation of Gautama's Nyāya & Kaṇāda's Vaiśeṣika Theories	188
The Utter Futility of Māyāvāḍism.....	191
Conclusion	194
Epilogue	195
Index.....	197



Introduction



by

His Divine Grace

Śrīla Bhakti Vedānta Vaman Mahārāja

Vaiṣṇava Vijaya or The Life History of Māyāvāḍism in English is the translation of the original work in Bengali entitled "Māyāvāḍer Jivani" by my Divine Master, Nitya-līlā Praviṣṭa Om Viṣṇupāda Aṣṭottara Śata Śrī Śrīmad Bhakti Prajñān Keśava Gosvāmī Mahārāja. It was first published as twenty articles in the Śrī Gauḍīya Patrika, the monthly news magazine of Śrī Gauḍīya Vedānta Samiti. Later a second edition was published with additions and alterations in book form and was printed on April 30, 1968. It received great acclaim from Vaiṣṇavas all over Bengal and throughout India was honored by the followers of Sanātana Dharma. The book contains compelling evidence, authoritative verifications and illuminating commentaries concurring with the Vaiṣṇava tradition while at the same time completely refuting any and all deviations from the principles of Sanātana Dharma.

Over the years there were many requests for an English edition, which led to the manifestation of this book "Vaiṣṇava Vijaya" in its present form from the Śrī Gauḍīya Vedānta Samiti. We are optimistic that knowledgeable and sincere devotees as well as scholars and indologists in the medium of the English language will be benefited by this translation and this work will receive wide appreciation around the world based on its own merit.

The holy lineage of the Śrī Brahma Madhva Gauḍīya Vaiṣṇava Sampradāya are all devout followers of Śrī Svarūpa Dāmodara and Śrī Rūpa Gosvāmī, the direct disciples of Lord Caitanya Mahāprabhu, who are revered and venerated by Śrīla Vinode Barshananavi Keśava Mahārāja and all who are truly blessed and fully loyal. Enlightenment by His Divine Grace Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārāja came by his constant attendance and attentive hearing of the delightful nectarian discourses on Śrīmad Bhāgavatam and other scriptural deliberations delivered by His Divine Grace Jagad Guru Nitya-līlā Praviṣṭa Om Viṣṇupāda Aṣṭottara Śata Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Śrīla Prabhupāda. Śrīla Prabhupāda was convinced that until the māyāvādī philosophy is completely vanquished the Earth will not be a safe place for devotional service in its highest

manifestation of bhakti. Thus Śrīla Prabhupāda declared total war against mātāvādism. It became the underlying theme of all his lectures, writings, seminars, conferences, meetings and books. He was already known as the human encyclopedia so vast and prolific was his knowledge and he utilized it fully by revealing verifications from hundreds of scriptures and evidences from dozens of commentaries clearly illuminating the imperishable path of Sanātana Dharma. Śrīla Prabhupāda boldly broadcast the holy name according to the original ideas of Lord Caitanya Mahāprabhu's judgement on Vyāsadeva's immortal Vedānta-sūtra. He also destroyed all concocted ideas and speculative theories from all impersonal religions as well as their mundane opinions and uninformed assumptions in regard to the paramount sanctity of deity worship of the Supreme Lord Kṛṣṇa and his wonderful incarnations.

Whenever and wherever he heard the comments of a shapeless, formless, indistinct and unqualitive divinity was termed as *Brahman*, he ferociously demolished them by the sharp sword of śāstra based argument. In this way all throughout India he relentlessly destroyed Śāṅkarācārya's atheistic ideas at the very root. Following in the footsteps of his beloved Gurudeva, Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārāja founded Śrī Gauḍīya Vedānta Samiti in 1940 to purely promulgate the concepts, methodology and philosophy of Lord Caitanya Mahāprabhu's glorious and eternal sankīrtan movement.

In this darkened age of Kali atheistic forces are extremely strong. Who can deny or ignore this in the world today? Manufactured ideas of epicureanism give the misguided illusion that the physical body of the human being is non-different and synomonus with the spirit soul. Without being able to distinguish the difference and oblivious that the body is also perishable in due course of time, this understanding has led to dangerous proportions in the formation of the eat, drink and be merry philosophy found to be motivating the world today; and is the foremost stumbling block in preaching the tenets of devotional service and the main obstacle obstructing Sanātana Dharma.

Śrī Kṛṣṇa Dvaipāyana Vyāsadeva, the literary incarnation of the Supreme Lord Kṛṣṇa and the supreme giver of spiritual truth as well as the spiritual scriptures, revealed that the unlimited source of all creation, maintenance and destruction is the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

Five thousand years ago in Dvārpara yuga, Śrīla Vyāsadeva made dire forecasts predicting the inauspicious and miserable conditions awaiting this material world in the age of kali. Living entities in clutches of the mortal coils of kali yuga and its attendant vices and evils foolishly defy the followers of Sanātana Dharma and the devotees of the Bhāgavata religion. Human beings following depraved ways of life have fallen judgement and thus they shun the super excellent, merciful and blessed, sanctifying path which the Supreme Personality of Godhead has exemplified and demonstrated by His own personal example in the acceptance of a spiritual master. The Supreme Lord Kṛṣṇa Himself humbly accepted Sandipani Muni as His spiritual master and He duly entered the ashram of Brahmācari and accepted twice born initiation. At his guru's ashram He studied all branches of Vedic scriptures and fully served and satisfied His guru as a humble disciple.

For those living entities that choose to negate, disregard or ignore the Supreme Personality of Godhead Lord Kṛṣṇa, He especially sent His dearest servant Mahadeva Śiva to incarnate as Śaṅkarācārya to spread the doctrine of māyāvāḍism and thus by bewildering the demonic, misguide them further by misinterpreting the supreme knowledge of the Vedas by interpolating the principles and misrepresenting the fundamental concept of Vedānta. In this way the idea of illusory ideas in an illusory world was fabricated. Śaṅkarācārya performed his service relentlessly, completely twisting and deforming the pristine absolute truth of the Supreme Lord, into a non-distinct, impotent facsimile of a formless and qualitless *Brahman*, implicitly following the ultimate order of the Supreme Lord Kṛṣṇa.

Sanātana Dharma and devotional service as understood by Brahmā, Nārada, Madhvācārya and all Vaiṣṇava authors including Śandilya, Vyāsadeva and Garga Muni all reject completely any conception of a formless, indistinct, phenomenalism. Anything that is harmonious with devotional service should always be accepted and anything contrary to devotional service should always be rejected. The author of "Vaiṣṇava Vijaya" always advised all to make reference and consult the "Māyāvāḍ Niramāyā Anuvashya" and the "Gauḍīya Vāśya" written by Jagatguru Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāja Śrīla Prabhupāda, the dearest to the followers of Vaiṣṇavism, the conqueror of the phenomenologists and the root establisher of the pure devotional religion. He wrote the introduction of Śrīla Madhvācārya's "Tattva-muktāvalī" where he paraphrases that

Those who attempt to falsely establish the world as a phenomena and try to erroneously establish the individual soul as non-existent are the patrons and followers of mājāvāḍism. Without the mercy of the Vaiṣṇavas and without devotion to the Supreme Lord Kṛṣṇa, mere study of the Vedas only leads to temporal bondage and subsequent ruin. Baseless arguments proposed by speculating phenomenologists with little if any knowledge or scriptural foundation are all unable to lead to the absolute truth. An unsubstantiated imagination only leads to misconceptions and illusions like the seemingly visualization of a mirage. "It appears to be real, so it is," quotes the phenomenologists and thus their illusory conceptions based on inadequate knowledge and the foolish dependence on their material sense perceptions leads to gross errors in judgement which undermines their understanding and falsifies their conclusions. Thus they are unable to break the cycle of birth and death and attain only the miserable ordeal of having to enter another womb be it human or animal species, totally wasting their precious life and unfortunately unable to use it to improve themselves and attain the spiritual world.

We are deeply indebted to His Divine Grace Om Viṣṇupāda 108 Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāja Śrīla Prabhupāda for his complete and comprehensive understanding of the Śrīmad Bhagavatam. Śrīmad Bhagavatam is the perfect, infallible commentary on Vedānta and Śrīla Vyāsadeva compiled this work as the essence and final commentary on all his other works. But as prolific and beneficial as it is for all of humanity there are still groups of living entities in this world inimical to Bhagavat Dharma. Hiranyakaśipu was a terrible demon and an openly determined atheist, but it is those who knowingly deceive others of their factual positions that are truly detrimental and dangerous. Followers of the indistinct, formless *Brahman* like Prakāśananda still had the facility for self-analysis and because of this he was able to rectify himself in Varnasī along with 60,000 other mājāvādī sannyāsīs and receiving the mercy of Śrī Caitanya Mahāpabhu accept the devotion of loving service to the Supreme Lord called bhakti as the supreme dharma or supreme purpose of human existence. It is not possible for non-devotees to be able to understand the impeccable magnitude and sublime beauty of such refined and sophisticated subject matters as loving, devotional service to the Supreme Lord.

In the very first sloka of the 18,000 slokas contained in the Śrīmad Bhagavatam we find the words "*satyaṁ param dhīmahi*" which means I meditate on the absolute truth. Followers of the Vaiṣṇava tradition are never hypocrites, they are the clear and knowledgeable followers of the absolute truth and the complete absolute truth in its highest manifestation is the Supreme Personality of Godhead, Lord Kṛṣṇa, Who is worshipping by all. The Supreme Truth is extremely esoteric and highly confidential, far beyond the consummate reasoning and conceptual power of the mind and the senses and impossible to understand except by the purified medium of a Vaiṣṇava Guru and by receiving initiation from him become qualified to serve the Supreme Lord with all one's heart and soul and execute loving devotional service to Him.

The Supreme Personality of Godhead with Māyādevi submissively behind him was sighted at Soumyapras at Badarikashram on the bank of the Sarasvatī River by Śrīla Vyāsadeva. Temporal power is illusory power. It manifests differently in the form of Kapilas Sāṅkhya philosophy which postulates that material nature is the cause of the cosmic creation. In Kaṇāda's Vaiśeṣik atomic theory which concludes that a combination of atoms is the cause of the cosmic creation. In Jaimini's Mīmāṃsaka philosophy which propounds that if there is a God, He is subject to the laws of fruitive activities and thus controlled by actions. In Gautama's Nyāya theory of logic the conclusion is that the atom is the sole cause of the cosmic creation. In Pātāñjali's Vibhūti Kaibalyadi or aṣṭāṅga yoga system the premise is that by practicing meditation and mastering mystic yogic postures *Brahman* is attained when self-realization comes; and finally the māyāvādī philosophers headed by Śaṅkarācārya put forth the hypothesis that this world is false and that everything is an illusion and the impersonal *Brahman* effulgence is the cause of the cosmic creation.

When Caitanya Mahāprabhu traveled to the south of India through the Jharikhanda forest it was seen that elephants, tigers, deers, birds, trees, plants and all moving and crawling, flying and stationary beings chanted Hare Kṛṣṇa in divine ecstasy and experienced bliss. Since the concealment of Sanātana Dharma 5000 years ago with the departure of the Supreme Lord Kṛṣṇa to His eternal abode and the subsequent degraded commencement of the age of quarrel known as kali yuga. From that time onwards until even today an over abundance of diverse

and obtruse religious points of view have manifested and been indoctrinated concerning the Supreme Lord. The universality of their doctrines depending upon the innate, internal developement of the culture in question. From atheism which denies the very existence of God to zoomorphism which conceives of God as an animal; throughout this world these speculative concoctions abound unlimitedly and the deviation and distortion down through the ages has been horrendous. However it is well documented that Saivites, Śaktas, Hindu, Buddhist, Hebrew, Christian, Muslim, yogis, yavanas, mleechas, dacoits, infidels and māvādīs alike ; irregardless of caste, creed, color, ashram conception or designation in far away countries or within Mother India, before B.C. and all through A.D. receiving the mercy of Vaiṣṇava and Bhagavat dharma joyfully engaged themselves in devotional service to the Supreme Lord and tasted bliss. This declaration should be noted and not be taken lightly for it is an archaeological reality that the Greek ambassador Heliodorus was a Vaiṣṇava devotee of Vasudeva Kṛṣṇa one century and a half before the birth of Jesus Christ.

The Supreme Personality of Godhead is absolute, eternal and transcendental to the temporal nature of the material worlds. If this understanding is transported by ones imagination into the mundane scope of human intellect it is falsely understood and subsequently misconceived as idol worship. Then it is subjected to the conception of dualities perceived as form or formless, distinct or indistinct, existent or non-existent in accordance to one's conditioned understanding. Fortunately the Supreme Personality of Godhead is transcendental to all material conceptions and designations and far beyond any and all ontological opinions and dialectics. Supporters as well as antagonists of a conceptual God transgress His supreme transcendence with mundane visions of time, place and objective reality. But just as the sun existing millions of miles away shines pure light in a clean or dirty place equally; but is uninfluenced by either of them. In the same way the transcendent Supreme Personality of Godhead Lord Kṛṣṇa and His supra mundane and wonderful incarnations although appearing in the material world are never influenced and never subject to the jurisdiction of the material energy.

Gross material enjoyments makes most humans happy as pigs in stool. Epicureans will shamelessly go into debt to satisfy their carnal pleasures. To be conscious of the obvious and potent spiritual energy which is orchestrating everything which

is known and unknown is the birthright of every human being. One has to be a flesheater, an alchcohol drinker, a drug user or retarded to deny one's birthright. Total amnesia to spiritual life is what the human race has created for themselves. Atheistic Sakya Singha and atheistic Kapila Muni aimed at gnostic life ignoring the spiritual world. Śaṅkarācārya and other earlier ascetics also prescribed to this theory. Out of all 8,400,000 different species in this material creation the human species is only one. It is so very difficult and rare to attain a human birth; yet billions of people misuse a truly golden opportunity and simply waste their human life trying to fulfill their animal propensities by foolishly pursuing their desires.

In more modern times in Śrī Navadvīpa Dham, Śrīla Bhaktivinode Thākura the pioneer and master foundation layer for the devotional religion of bhakti yoga has explained that one must be accepted by one of the four authorised sampradaya's as given below:

- 1) Rāmānujā's Śrī Vaiṣṇava Sampradāya
- 2) Madhvācārya's Brahmā Vaiṣṇava Sampradāya
- 3) Viṣṇusvāmī's Rudra Vaiṣṇava Sampradāya
- 4) Nimbarka's Kumāra Vaiṣṇava Sampradāya

Śrī Caitanya Mahāprabhu, the Supreme Lord incarnate, Himself accepted the Brahmā Vaiṣṇava Sampradaya of Madhvācārya when he accepted diksa from Śrīpad Īṣvara Puri and thus glorified our disciplic succession eternally.

Caitanya Māhāprabhu did this to set the example and exempify that the first limb of devotional service which is accepting a spiritual master must be followed and that this injunction is mandatory for every human being. Mahāprabhu declared that aul, baul, shain, darvesh, kartabhaja, atibari and other various and sundry deviant sects of these four original sampradāyas are factually not Vaiṣṇavas. Their concocted assumptions and speculative interpretations have developed into full fledged distortion and deviation having no longer any connection with Bhagavata Dharma and Vaiṣṇavas cannot be held responsible for their actions. Those who are respectful of Sanātana Dharma are not advaita-vādis and pantheists.

Śrīmad Bhagavatam and other illustrious Vedic scriptures gives clear, concise evidence in support of Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyabhūṣana's statements that the transcendental nature and phenomenal pastimes of the Lord

are so wonderful and full of bliss that even those souls who are completely liberated like Śukadeva Gosvāmī, the Four Kumāras and Nārada Muni are always hankering to taste the nectar of Kṛṣṇa katha at every opportunity.

Śrī Kṛṣṇadas Kaviraj Gosvāmī in defiance of māyāvāḍism wrote about the evolution of the *Brahman* in detail. Śrīla Vyāsadeva charts the precise course in this regard in His Vedānta-sūtra consisting of the transcendental absolute truth without any human deficiency. The human deficiency is apparent in the form of so many unqualified commentaries of Vedānta-sūtra with Śaṅkarācārya's Śārīraka Bhāṣya heading the list. The message revealed in the Upaniṣads as expressed in Vedānta is definitively glorified. The *Brahman* indicates that the source of everything is Bhāgavan, who is full with all transcendental opulences and superior to all and that this Bhāgavan has a name, form, body, abode, associates, paraphernalia and a personality and that this Supreme Personality of Godhead is the one without a second Lord Śrī Kṛṣṇa. Wherever He descends becomes the spiritual world by His internal potency; but those who cannot conceive His exalted position and who are unable to perceive His transcendental glories are blinded by the limited interpretations of their own erudition and thus the most they can do is establish Him as impersonal.

While writing this introduction for "Vaiṣṇava Vijaya" the transcendental welfare and ultimate salvation of all humanity is foremost in my mind. Without accurate reasoning, correct understanding and proper guidance this can never be achieved; for an appreciation of the higher concepts and finer principles of spiritual life which are extremely subtle will not be realized. In this regard we the devotees of Sanātana Dharma are eternally grateful to all the care and time that was given by the stalwarts of religious principles, the previous Vaiṣṇavācāryas who systematically and comprehensively following implicitly the siddhanta of the disciplic succession left a spiritual legacy in their writings complete with commentaries for posterities future generations of Vaiṣṇavas.

At this time it would not be inappropriate or out of place; nor is it possible to resist the temptation to recall the illustrious devotees starting with Śrī Brahmā, Śrī Nārada, Śrī Kṛṣṇa Dvaipāyana Vyāsadeva, Śrī Madhvācārya, Śrī Rāmānuja, Śrī Viṣṇusvāmī, Śrī Nimbarka, Śrī Madhavendra Puri, Śrī Rūpa, Śrī Sanātan, Śrī Jiva, Śrī Ragunatha Bhatta, Śrī Gopal Bhatta,

The Life History of Māyāvādism

Śrī Raghunatha Das, Śrī Kṛṣṇadas Kaviraj, Śrī Viśvanatha Chakravarti, Śrī Baladeva Vidyābhūṣaṇa, Śrīla Bhaktivinode Thākura, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārāja, Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja, Śrīla A.C. Bhaktivedānta Svāmī Mahārāja; all who were luminaries and divine preceptors empowered in their own right and who dedicated their lives to the universal preaching of Bhagavat dharma in Lord Caitanya's glorious sankīrtan movement to every nook and corner throughout all the worlds.

In closing I wish to express that as it is a habit for worms and insects to look for faulty cracks and crevices in marble palaces even though it is futile. It is also the nature of the demonic and evil to attempt to thwart and attack any noble effort from saintly people. Contrarily saints, seers and men of virtue are able to gather nectar from common flora and herbs. Vaiṣṇavas are the most beloved of the Supreme Personality of Godhead, they are unbiased, unenvious and unoffensive and naturally always humble. They will always avoid māyāvādism or any philosophy where there is no possibility to have a personal relationship with the Supreme Personality of Godhead. Even if their position is lowly and far away they still will shun impersonalism like the plague and with full faith and undeviated mind, peacefully and contentedly worship the Supreme Lord Kṛṣṇa surrendering everything unto His lotus feet.

Always desiring the blessings and causeless mercy of my Divine Master, Nitya-līlā Pravista Om Viṣṇupāda 108 Śrī Śrīmad Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārāja, I humbly take your leave.

Triḍaṇḍi-Bhikṣu Bhakti Vedānta Vaman
Śrī Śārādiya Rasayatra

The disappearance day of Smd. Bhakti Prajñān Keśava Gosvāmī
13th Kartik, 1400—October 30, 1993



Forward



by

His Divine Grace

Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārāja

Patrons of transcendental knowledge and those enlightened by it, insisted on this publication of "The Life History of Māyāvādism". But the chances of this actually manifesting became very rare in this dark age of kali. Atheism along with its base concurrent thoughts and its degrading tendencies even in the research arena can hardly be understated. The literary incarnation of the Supreme Lord and the compiler of the Vedic scriptures Śrī Śrī Veda Vyāsadeva narrated in the twelfth canto of Śrīmad Bhāgavatam that in the age of kali, revelation about the absolute truth will face immense difficulties. This was predicted over five thousand years ago and now in the present times we are feeling the awesome reality of this prophecy. In the bringing forth of this treatise many setbacks and hurdles I was forced to face. In brief I must acquaint my readers with them.

In 1915 at Śrīdhama Māyāpura as a naiṣṭhika brahmācārī I had the rare opportunity to attend the Śrīmad Bhāgavatam classes of Jagat Guru Om Viṣṇupāda 108 Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Śrīla Prabhupāda. By reflecting upon the opening statements of all his lectures I could understand his complete conviction against māyāvādism. Four years later in 1919, after having been correctly taught the Gauḍīya Vaiṣṇava siddhānta and properly trained up to preach and spread the sankīrtana mission of Śrī Caitanya Mahāprabhu, Śrīla Prabhupāda blessed me and gave me his benediction in realizing the scriptural truth and ontology. He would often remark, "So long as there is Śaṅkarācārya's māyāvādī philosophy in this world, there will be obstacles on the path of pure devotional service. So on this earth there should not be a single place where māyāvādism can find any shelter.

As I spent longer and longer in his association and began to deeply contemplate his teachings, I realized that this idea was advocated in all his letters, essays, writings, lectures, commentaries, speeches and instructions. Śrīla Prabhupāda's firm, unwavering conviction against māyāvādism made a strong impression in my mind. Śrīla Prabhupāda had given almost a dozen lectures quoting from commentaries given by Rāmānujā,

Madhvācārya and other noteworthy commentators of Vedānta philosophy which also firmly opposed to māyāvāḍism. These lectures I dutifully copied down and added to my collection. After careful and thorough deliberations over them for some time I was able to have some realizations and at that time I was ordered by Śrīla Prabhupāda to go out preaching and specifically prove the falsity of Śaṅkarācārya's māyāvāḍism. This I began and I gave lectures at Ravenscroft College in Cuttack and to the intellectual elite in Allahabad, Assam, Meghalaya, Calcutta and Mathura amongst others. Some parts of these lectures were published in the "Dainik Nadia Prakash" the then daily news letter. In short the ideas of Vedānta-sūtra were placed before the readers in the way of "Nam Bhajan Śikṣā".

The fundamental axioms of Vedānta-sūtra have been so deviated by Śaṅkarācārya in his commentary Śārīraka-bhāṣya that it is totally opposed to the principles of Vedānta philosophy. In this work Śaṅkarācārya states that *Brahman* is formless, impersonal and unqualitative. That is why Śrī Caitanya Mahāprabhu Himself stated: *māyāvāḍī-bhāṣya śunile haya sarva-nāśa*: "If one hears this illusory commentary then one is doomed." No where in any of the five hundred and fifty-five sūtras of "Vedānta-sūtra" is it mentioned that *Brahman* possesses these three attributes. *Brahman* cannot be formless, impersonal and unqualitative. If *Brahman* is not in possession of quality wherefrom comes his quality of mercy? If *Brahman* is not in possession of a personality how is it that one can have a relationship with him? And if *Brahman* is not also in possession of form why is it that so many saintly souls have written praises to the dust of his lotus feet. So these statements by Śaṅkarācārya about *Brahman* being formless, impersonal and unqualitative are utterly false and deceptive; hence atheistic and demonic. No where in his Vedānta-sūtra does Śrīla Veda Vyāsadeva ever mention these three abominably atheistic words of formless, impersonal and unqualitative.

Śaṅkarācārya cleverly interpolated these three gnostic and antitheistic trends of thought borrowing them from Buddhism and then very craftily and expertly superimposed them in his commentary on Vedānta-sūtram. So the *Brahman* of māyāvāḍī philosophy alluded to by Śaṅkarācārya is not true *Brahman*. It is an illusory, distorted and false imitation of *Brahman* and should not in any way, shape or form be ever mistaken for the real *Brahman*. Those souls who are eager to learn and understand the

life history of māvādvism can now understand the root of its beginnings already here in the forward.

The word *Brahman* itself confirms the transcendental sound vibration. This is the transcendental Nama *Brahman* "Hare Kṛṣṇa" preached by Śrī Caitanya Mahāprabhu. Those who have no affinity for this transcendental name and who have not the esoteric understanding of the word *Brahman*, the results of their chanting of the Hare Kṛṣṇa mahamantra becomes totally futile. The broadcasting of the Hare Kṛṣṇa Mahamantra was the main purpose for establishing the Śrī Gauḍīya Vedānta Samiti in 1940. Promulgating and preaching Lord Caitanya's sankīrtan mission of Kṛṣṇa Prema through the medium of the Hare Nama is the sole objective of this all embracing organization. It is the desire of the Supreme Personality of Godhead Lord Kṛṣṇa that the truth of Vedānta and Sanātana Dharma be revealed in the world along with the chanting of His holy names.

In 1934 during my tenure in Śrī Caitanya Math as the executive director of all 64 maths of my divine master, Jagad Guru Nitya-līlā Om Viṣṇupāda 108 Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Thākura, I was approached by two senior devotees who having firm faith in my scholarship of Vedānta philosophy earnestly requested me to write an article on māvādvism for the monthly magazine of Śrīla Prabhupāda's called the Gauḍīya. It was to be printed in the special annual issue. Knowing that Śrīla Prabhupāda would be very pleased by this endeavor and understanding how much this would mean to him, I readily agreed and began working on it immediately. I do not think it would be appropriate to disclose the names of these two devotees herein; but as I consider it my duty to refer to their educational appellations; one may be called Vidyāvinode and the other Vidyābhūṣaṇa and it was by their request and the desire to please my beloved Gurudeva, Śrīla Prabhupāda that "Vaiṣṇava Vijaya" or The Life History of Māvādvism was compiled by me.

After some months of careful and thorough research covering every aspect of māvādvism the article was completed and Vidyānode came and collected my hand written manuscript. When the annual special issue of the Gauḍīya came out I discovered that my article was not included in the publication. I was told by Vidyānode that my article was too voluminous to fit in the annual issue so it was decided that it would be printed separately in the future. When I inquired from him whether or not Śrīla Prabhupāda had read the article, Vidyānode informed

me that he had personally read it to him in its entirety and that Śrīla Prabhupāda was very pleased and delighted to hear it. Hearing this I left the article with Vidyānode without further ado.

After the disappearance of Śrīla Prabhupāda in Calcutta on January 1, 1937, there was a considerable state of turmoil and unrest in the 64 maths of his Gauḍīya Mission. Two years passed by and in this time all the important documents, manuscripts and deeds of Śrīla Prabhupāda were stolen away. No one cared for them and they were lost forever. In June of 1939 I found it impossible to stay any longer and I left the association of the Caitanya Math. In 1940 I founded Śrī Gauḍīya Vedānta Samiti at 33/2 Bosepara Lane in Calcutta at a rented house. Subsequently in September of 1941 on the full moon in Katwa I took Vedic Tridandi Sannyāsa from Śrīla Prabhupāda's dear disciple, Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja and returned to Śrī Gauḍīya Vedānta Samiti and continued with my preaching commitments.

By the will of providence I chanced to sojourn at Champahati Samudragarh at the Śrī Gaura Gadadhara Gauḍīya Math to observe the Kartik month of the Chaturmasya Vrata. While there one devout devotee, Mata Ushalata Devi who was a much blessed disciple of Śrīla Prabhupāda, presented me with a brief full of papers. To my great surprise and delight many of Śrīla Prabhupāda's important documents and manuscripts were discovered along with my article on the "Life History of Māyāvāḍism". This gift from the Lord, made possible by the mercy of my Gurudeva made me immensely happy and I accepted it as a manifestation of my Guru's desire.

At the earnest request of the residents of Chinsurah, Śrī Uddharan Gauḍīya Math was founded in 1943. While spending time there I had the occasion to offer Śrīmad Bhagavatam classes for one week at Sanskrit Tol, Serampore. This institution was founded by and directed by renowned scholar Śrī Phanibhusan Chakravartī M.A., B.L. He possessed a vast and impressive library, befitting a maha pandit of his caliber and qualifications. It was a truly splendid collection of rare and out of print Vedic literatures in their original first edition and he gave me the freedom to use it to my hearts desire.

One day while browsing through the hundreds of books one drew my attention. It was entitled "Lankavatāra-sūtra" and I was curious to learn what it contained. So in order to have complete knowledge of its contents I read it thoroughly and discovered some very interesting information. In one particular part of

the book it records that Rāvaṇa would go to Mt. Kailasa and meet with Lord Buddha to deliberate and discuss impersonalism. The book also gives ample proof of the state of impersonalism in Tretā Yuga over one million years ago that is very impressive. I copied the relevant portions from 'Lankavatāra-sūtra and added them to "The Life History of Māyāvādism" for clarity. These śāstric references had not been given in the original manuscript which had been previously presented to Vidyanode.

In 1946 during my stay in Varnarsi for observance of Dāmōdara Vrata the time was marked by a very interesting incident. At Bodh-Gaya I found the Buddhist temple under the custody of one prominent ācārya of the Śāṅkarācārya sect as the temple president. The temple management was fully administered by him and moreover he was the only member on the trustee board. My curiosity being aroused by this extremely unusual combination of circumstances I went to his office to meet him. My modest question was, "Bodh-Gaya is a famous place of pilgrimage for Buddhists and you being an ācārya in the Śāṅkara sect, how then have you become the temple president of such an important Buddhist temple? Does the Śāṅkarācārya sect now subscribe to Buddhism?" This last statement inflamed him and his reply was, "Śāṅkarācārya was never a Buddhist. The Vaiṣṇavas declared him so with ill will. It is outrageous! Have you ever seen the book 'Lalita Vistara'?" After replying I had, he requested me to discuss the matter with the temple pandit. Summoning him we had some in depth discussions and at the conclusion the pandit handed over the book 'Lalita Vistara' to me. The facts and evidence from this book as well have been quoted at suitable places and this information was also not included in the original manuscript given to Vidyanode.

Three years later in 1949 the "Śrī Gauḍīya Patrika" was inaugurated as the monthly magazine of the Śrī Gauḍīya Vedānta Samiti in Bengali. In due course of time the editor, Pujapada Nityalila Pravista Narasingha Mahārāja inspired the gradual publishing of the "Life History of Māyāvādism" by printing it as a twenty part series from the summer of 1954 through the autumn of 1955. This was actually the first edition of this book.

In spite of many, many requests and solicitations from numerous learned quarters and intellectual circles to print this book as one volume, for many years their desires remained unfulfilled. Many an unforeseen obstacle may subject itself to one

in this temporal world. If we contemplate the fundamental cause deeply and comprehend the narratives of Śrī Śrī Kṛṣṇa-Dvaipāyana Vyāsadeva we can clearly understand that Kali although still an infant and not full fledged has already taken over this world and is reigning freely as can be ascertained by the deplorable plight and degraded condition of this earth.

It is the Divine Will to intensify the forces of kali yuga. Norms of human behavior, ethics, morals and judgement have reached such low levels that it will be difficult for posterity in future generation to surpass them; but somehow or other they will. The Supreme Lord deputed his servitor, Māhadeva Śiva to descend to earth and taking birth in a *Brahman* family develop a philosophy that would be logically acceptable to those opposed to bhakti to the point where they would accept the Lord as impersonal possessing no form, no personality and no qualities. Here is a vivid description of this as Śiva describes to Parvatī:

मायावादमसच्छास्त्रं प्रच्छन्नं बौद्धमुच्यते ।

मयैव विहितं देवि कलौ ब्राह्मणमूर्तिना ॥ २ ॥

*māyāvādām asacchāstram pracchannam bauddhamuchyate
mayā eva vihitam devī kalau brāhmaṇa mūrttinā*

māyā—illusion, vadam—the—theory, asac—false, chāstram—doctrine, pracchannam—in the disguise, bauddham—Buddhism, ucyate—is known as, mayā—by me, eva—who, vihitam—propagated, devī—O' Goddess, kalau—in the age of kali, brāhmaṇa—a brāhmaṇa, mūrttinā—in the form of

Translation

The theory of impersonalism is a false scripture and is known as disguised Buddhism. It is me O' Goddess, in the form of a brāhmaṇa who perpetrated this in the age of kali.

Now we will see in this next example that the Lord Himself confidentially instructs Śiva thusly:

स्वागमैः कल्पितैस्त्वञ्च जनान्मद्विमुखान् कुरु ।

माञ्च गोपय येन स्यात्सृष्टिःरेषोत्तरोत्तरा ॥ ३ ॥

*svāgamaiḥ kalpitaś ca janān kuru madvimukhān
māñcha gopaya yena syāt sṛṣṭi reṣottarottarā*

sva-āgamaiḥ—your own scripture, kalpitaś—formed of, tvam—you, ca—and, janān—to people, mad—from me, vimukhān—adverse, kuru—make, māñ—me, ca—and, gopāya—protect, yena—so that, syāt—there may be, sṛṣṭi—the population, eṣaḥ—this, uttarottarā—perpetual increase, hrāsa—of the creation, uttarā—gradually

Translation

With your own concoted scriptures, make the people adverse to me and hide me so that the population may grow perpetually.

Now Śiva reveals to Parvati the method in which he created his theory.

वेदार्थवन्महाशास्त्रं मायावादमवैदिकम् ।
मयैव कथितं देवि जगतां नाशकारणात् ॥ ४ ॥

*vedārthavan mahāśāstram māyāvādām avaidikam mayā eva
kathitam devi jagatām nāśakāranāt*

veda—the vedas, arthavan—having the meaning in, mahā—great, śāstram—scriptures, māyā—illusion, vādām—the theory, avaidikam—is non-vedic, mayā—it's me, eva—who, kathitam—have told, devi—O' Goddess, jagatām—of worlds, nāśa—the root, kāranāt—of destruction

Translation

The great scriptural theory of impersonalism is non-vedic though taking its meaning from the Vedas, O' Goddess. It is me who has told this because it is the root of the destruction of the worlds.

Māyāvādisim is factually covered Buddhism and it has been authorized for Śiva to incarnate and spread this theory by Lord Viṣṇu. Atheistic people can only turn against their natural, constitutional position by accepting demonic ideas. To accomplish this task Śiva took birth as Śaṅkarācārya and misrepresented

the Vedic scriptures by speculative logic and deceptive interpolation. It can be understood from Vedānta that Śiva is the lord of chaos, Brahmā is the lord of creation and Viṣṇu is the lord of preservation. To expedite the forces of Kali, Śaṅkarācārya powerfully declared, "This world is an illusion! This world is false! This existence is not real!" This demonic teaching with a covert purpose gives false wisdom to spiritually unactivated humans. In kali yuga the gloom and darkness is deepening rapidly and the degeneration of the whole creation is pathetically regressing to idleness and apathy. Humanity unable to save itself is helpless, beguiled by its own tune and charmed by its own dance into the deepest darkness of ignorance.

Definitions and explanations, hypothesis and theories nowhere to be found in Vedānta philosophy or in Vedānta-sūtra were ruthlessly presented by Śaṅkarācārya without compunction. Even if we were to accept his philosophy as a doctrine of knowledge; still because of the fallacy of his basic fundamental ontology it would have to be rejected and totally excluded from the Vedic pantheon. Śaṅkarācārya's māyāvād theory can never in any shape, way or form be accepted as a doctrine of knowledge. This opinion is not only held by me; but it is also fully in line with the previous Vaiṣṇava ācāryas going back to antiquity. In the Śāṇḍilya Sutra, chapter two called the Bhakti Khaṇḍa, verse 26 we find:

ब्रह्मकाण्डं तु भक्तौ तस्यानुज्ञानाय सामान्यता ॥ ५ ॥

brahma-kāṇḍam tu bhaktau tasya anujñānāya sāmānyātā

brahma—Brahman, kāṇḍam—portion, tu—but, bhaktau—in devotion, tasya—his, anujñānāya—for acceptance, sāmānyātā—as it is common

Translation

The portion of knowledge of Brahman commonly accepted is for devotion.

The knowledge of Brahman is made for devotion whereas knowledge without devotion is meaningless unless it is utilized in the service of the Supreme Lord. Ācārya Svāpneṣwar in his

commentary on Śāṇḍilya's Sutra clarifies it even further. We cite the relevant part of this commentary below:

ज्ञान प्राधान्ये ज्ञानाकाण्डमुत्तर काण्ड ।
प्रसिद्धिर्न स्यादिति मन्वाना प्रत्युच्यते ॥ ६ ॥

*jñāna prādhānye jñāna kāṇḍam uttara kāṇḍa
prasiddhir na syād iti manvāna pratyucate*

jñāna—knowledge, prādhānye—when we take, jñāna—knowledge, kāṇḍam—the portion, uttara—later, kanda—portion, prasiddhir—famous as the Vedas, na syād—may not be, iti—so, mānava—believing, pratyucate—we reply

Translation

When we say that the later portion which is famous as the Vedas is the knowledge of *Brahman* it may not be believed so we reply:

भक्तार्थं ब्रह्मकाण्डं श्रूयते न ज्ञानर्थम् ।
तस्माज्ज्ञान काण्डमिति ब्रूमः ॥ ७ ॥

*bhaktārtham brahma kāṇḍam śrūyate na jñānārtham
tasmāj jñāna kāṇḍam iti brūmaḥ*

bhaktārtham—for devotees, Brahma—*Brahman*, kāṇḍam—portion, śrūyate—is declared, na—but not, jñānārtham—for the sake of knowledge only, tasmāj—therefore, jñāna—knowledge, kāṇḍam—the portion, iti—as, brūmaḥ—we call it

Translation

This portion of the knowledge of *Brahman*, the Vedas is not for the sake of knowledge only but for the sake of devotion therefore we call it the portion of the knowledge of *Brahman*.

Ācārya Svāpneṣvar was not a modern commentator. He was born in the 1400's in Bengal in a Vaiṣṇava ksatriya family, as the son of a royal commander he was knowledgeable enough about śāstra to understand the importance of the writings of Śāṇḍilya. All

saints and seers and scriptural luminaries of antiquity were well aware of Śāṇḍilya, that great writer of scriptures. Śrīla Veda Vyāsadeva gives relevant details regarding Śāṇḍilya in the Skanda Purāṇa. In the chapter called Viṣṇu Khanda in the first canto, verses 16 and 17, Śāṇḍilya is mentioned while eulogising the glories of the Śrīmad Bhāgavatam.

इत्युक्तो विष्णुरातस्तु नन्दादीना' पुरोहितम् ।
शाण्डील्यमाजुहावाशु वज्र सन्देहनुत्तये ॥ ८ ॥

*ityukto viṣṇurātas tu nandādinām purohitam
śāṇḍilyam ājuhāva āśu vajra-sandeha-nuttaye*

ity—thus, yukto—told, viṣṇurātas—Viṣṇurātas, tu—and, nandādinām—of Nanda and others, purohitam—priest, śāṇḍilyam—Śāṇḍilya, ājuhāva—called, āśu—immeadiately, vajra-sandeha-nuttaye—in order to clear the doubts of Vajra

Translation

When Viṣṇurāta was thus told he immeadiately called for Śāṇḍilya, the priest of the Nandas and others in order to remove the doubts pf Vajra.

अथ उटजंविहाय आशुशाण्डिल्य समुपागतः ।
पूजितो वज्रनाभ निषसादासनोत्तमे ॥ ९ ॥

*atha uṭajam vihāya āśu śāṇḍilya samupāgataḥ
pūjito vajranābha niṣasāda āsanottame*

atha—then, uṭajam—the hermitage, vihāya—leaving, āśu—immeadiately, śāṇḍilyah—Śāṇḍilya, samupāgataḥ—went, pūjito—honored, vajranābha—by Vajranābha, niṣasāda—sat, āsanottame—on a suitable seat

Translation

Then Śāṇḍilya leaving his hermitage immeadiately went there and sitting on a suitable seat was honored by Vajranābha.

Another example to show the caliber of Śāṇḍilya's qualifications is given by Nārada Muni, who also held Śāṇḍilya in great esteem. We found an 82 year old edition of the Nārada Bhakti-sūtras in the original sanskrit printed in Varanasi 1808 Śakabda era. In the 83 chapter of this text Śāṇḍilya is mentioned.

ॐ एवं वदन्ति जनजल्पनिर्भया एकमताः
कुमारव्यास शुकदेव शाण्डिल्य गर्ग ।
विष्णुस्वामिकौण्डिन्य शेष उद्धवारुणि
बलि हनुमान्विभीषणादयो भक्त्याचर्याः ॥ १० ॥

*om evaṁ vadanti jana-jalpa-nirbhayā ekamatāḥ
kumāra vyāsa śukadeva śāṇḍilya garga
viṣṇusvāmī kauṇḍinya śesa uddhava āruṇi
bali hanumān vibhīṣaṇā dayo bhaktyācaryāḥ*

om—the Supreme Lord, evaṁ—thus, vadanti—speak, jana—of ordinary people, jalpa—the prattle, nirbhayā—unafraid, eka—of one, matāḥ—opinion, kumāra—four Kumāras, Vyāsa—Vedavyāsa, Śuka—Śukadeva, Śāṇḍilya Rṣi, Garga—Gargacarya, Viṣṇu—Viṣṇusvāmī, Kauṇḍilya—Kauṇḍilya, Śesa—Śesa, Uddhava—Uddhava, Āruni—Āruni, Bali—Bali, Hanumān—Hanumān, Vibhīṣaṇā—ādayoṣṭ—Vibhīṣaṇa— and others, bhaktyā—of bhakti, ācāryas—masters

Translation

Those masters on the path of devotion who speak of the Supreme Lord like the four Kumāras, Vedavyāsa, Śukadeva Gosvāmī, Śāṇḍilya Rṣi, Gargācārya, Viṣṇusvāmī, Kauṇḍinya, Śesa, Uddhava, Āruni, Bali, Hanumān, Vibhīṣaṇa and others all are of the same opinion and are unafraid of the prattle of ordinary people.

Ācāryas of devotional piety give directions by instructions for the best ways and means of devotion. These are very great and saintly souls and I pray that they not belittle this humble offering which follows in their footsteps. Nārada Muni describes Śrīla Veda Vyāsa the compiler of Vedānta-sūtra and includes Śāṇḍilya along with him as writers of devotional scriptures of the highest order and Śāṇḍilya the rishi also glorifies Vedānta-sūtra as the root scripture of his writings and the foundation of the devotion of bhakti.

The preceeding slokas reveal that Śaṅkarācārya's ordeal of attempting to establish impersonalism, denying the Supreme Lord His form, His individuality, His opulences, His potencies, His paraphernalia and His beloved associates and devotees, making the Supreme Lord an enigma and giving Him only the nomenclature *Brahman* is devoid of all rationality and is complete concoction.

My last humble but earnest request to all sane and intelligent persons desiring freedom from the clutches of kali, is that they should declare total prohibition on Śaṅkarācārya's māyāvāḍī hypothesis, never listen to the senseless prattle of indistinct formlessness and never utter a single word of impersonalism to anyone. Total prohibition on māyāvāḍism is based on the injunction declared by Śrīla Kṛṣṇadas Kaviraj Gosvāmī in Śrī Caitanya Caritamṛta, Madhya-līlā, chapter six, verse 169 below:

जीवेर निस्तार लागिसूत्र कैल व्यास ।
मायावादीभाष्य शुनिले हय सर्वनाश ॥ ११ ॥

jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvāḍī-bhāṣya śunile haya sarva-nāśa

jīvera—the living entities, nistāra—deliverance, lāgi'—for the matter of, sūtra—Vedānta sūtra, kaila—made, vyāsa—Vyāsadeva, māyāvāḍī—of the impersonalists, bhāṣya—commentary, śunile—if hearing, haya—becomes, sarva-nāśa—all destructive

Translation

Śrīla Vyāsadeva presented the Vedānta-sūtra for the benefit of all living entities, but if one hears the impersonalist commentary of Śaṅkarācārya they are doomed.

This injunction must be followed by all devotees, friends and well-wishers of Vaiṣṇavism. Moreover we must augment it by the sublime teachings of Śrīla Bhaktivinode Thākura who wrote thus:

विषय विमूढः आमायावादिजन ।
भक्तिशून्य दुहे प्राणधरे अकारण ॥ १२ ॥

*viśaya vimūḍhaḥ āar māyāvādijan
bhakti śunya duhe prāna dhare akāraṇa*

viśaya—materialists, vimūḍhaḥ—ignorance, āar—and, māyāvādijan—believers in impersonalism, bhakti—devotion, śunya—devoid, duhe—the two, prāna—life, dhare—existing, akāraṇa—uselessly

Translation

The lives of ignorant materialists and impersonalists are useless as both are devoid of devotion.

सेयि दुयेर्मध्ये विषय तबु भालो ।
मायावादी सङ्ग नाहि मागि कोन काल ॥ १३ ॥

*seyi duyermadhye viśaya tabu bhālo
māyāvādī saṅga nāhi māgi kona kāla*

seyi—that, duyermadhye—the two, madhye—among, viśaya—materialists, tabu—is still, bhālo—better, māyāvādī—impersonalist, saṅga—associate, nāhi—never, māgi—want, kona kāla—ever

Translation

Among the two the gross materialist is better for one should never ever associate with an impersonalist.

मायावाद दोष यार हृदये पथिल ।
कुतर्क हृदये तार वज्र सम भेल ॥ १४ ॥

*māyāvāda doṣa yār ḥṛdaye paśila
kutarka ḥṛdaye tāra vajra sama bhela*

māyāvāda—impersonalism, doṣa—poison, yār—whose, ḥṛdaye—heart, paśila—entered kutarka—noise, ḥṛdaye—heart, tāra—his, vajra—thunderbolt, sama—same as, bhela—struck

Translation

Whose heart the poisonous noise of impersonalism has entered is the same as having his heart struck by a thunderbolt.

भक्तिर स्वरूप आर विशय आश्रय ।

मायावादी अनित्य बोलिया सब कय ॥ १५ ॥

bhaktira svarūpa āar viṣaya āśraya
māyāvādī 'anitya boliā saba kaya

bhaktira—devotion, *svarūpa*—essence, *āar*—and, *viṣaya*—the supreme lord, *āśraya*—sadguru *māyāvādī*—impersonalists, *'anitya*—ephemeral, *boliā*—consider, *saba*—them, *kaya*—manifestations

Translation

The essence of devotion is to the Supreme Lord and sadguru; but impersonalists consider these ephemeral manifestations.

धिक् तार कृष्ण सेवा श्रवण कीर्तन ।

कृष्ण अङ्गे वज्र हाने ताहार स्तवन ॥ १६ ॥

dhik tār kṛṣṇa sevā śravana kīrtana
kṛṣṇa ange vajra hāne tāhār stavana

dhik—inimical, *tār*—his, *kṛṣṇa*—Lord Kṛṣṇa, *sevā*—service, *śravana*—hearing, *kīrtana*—chanting, *kṛṣṇa*—Lord Kṛṣṇa, *ange*—body, *vajra*—thunderbolt, *hāne*—is like, *tāhār*—his, *stavana*—prayers

Translation

The prayers from those inimical to the Supreme Lord Kṛṣṇa's service of the hearing and chanting of His holy names is like a thunderbolt in Lord Kṛṣṇa's body.

मायावाद समभक्ति प्रतिकूल नाहि ।

अतएव मायावादी सङ्ग नाहि चाइ ॥ १७ ॥

māyāvād sama bhakti pratikul nāhi
ateva māyāvādī saṅga nāhi chāi

māyāvāda—impersonalism, sama—equal, bhakti—devotion, pratikūla—against, nāhi—never, ataeva—thus, māyāvādī—impersonalists, saṅga—association, nāhi—never, chāi—want

Translation

There is nothing more against devotion to the Supreme Lord Kṛṣṇa than the denial that He has a personality; thus one should never have the association of an impersonalist.

Thus with all these instructions in mind we should always adhere to the pure and pristine teachings of the great Vaiṣṇava acaryas, making them our only shelter and refuge in transcendental life. Śrīla Vyāsadeva projected the highest welfare for all human beings when he compiled the Vedānta-sūtra. The Vedānta-sūtra and the Bhakti-sūtra are synonomous. They have both originated from the same source with the same goals and same objectives. This has been made apparent in the previous pages while deliberating on the substance of Vedānta-sūtra and the Vedānta philosophy. The only deliberation remaining is the efficacy of nama-bhajan-śikṣa.

The chanting of the holy names of the Supreme Personality of Godhead Lord Kṛṣṇa is the highest scriptural truth. In kali yuga without the devotional chanting of the Lord's holy names; all other activities cannot be approved. The great ācāryas, sages, ṛṣi's and munis of India prescribed this path as the only way to attain imperishable transcendental knowledge as well as bliss. All other paths whether they be by jñāna, by yoga, by tapasya, by meditation or any other austerities or methodology are fruitless unless they are accompanied by the chanting of the holy names of the Supreme Lord Kṛṣṇa and His incarnations. Any concocted deviation or speculative assumption that doesn't include the chanting of the holy names of the Supreme Lord Kṛṣṇa and His incarnations should be understood to be valueless.

The māyāvādī theory of impersonalism is full of innuendos opposed to bhakti and the factual existence of the Supreme Lord Kṛṣṇa. Moreover it is also full with the fault of being bias towards human beings who are all part and parcel of the unqualified *Brahman*. Why is a māyāvādī required to continue austere penance after attaining the status of *Brahman*? And if he considers himself to be *Brahman* and declares 'aham brahmāsmi' then what is the need for any further self-mortification. This

The Life History of Māyāvādism

methodology is written in the book 'Siddha-Sadhana-Dośajukta' much relished by māyāvādīs. It is commonly practiced by them; but if one is already in possession of something why should one continue to waste additional efforts for it. This hypothesis I carefully analyzed from the original version of that book. Also on page 153 the delineation of nirvāṇa rupā fal nirodh should be well noted.

Since January of 1968 Śrīman Nava Yogendra *Brahmancari* has made an earnest attempt to publish this "The Life History of Māyāvādism" in book form. I am indebted to him. Śrī Bhakti Vedānta Vaman Mahārāja took immense pains for its publication in the "Śrī Gauḍīya Patrika" making literal changes and improvements. Although myself being ill, I tried to do my level best for it, especially by adding the term "Vaiṣṇava Vijaya" to the title, as without it the transcendental truth would not be made apparent. The truth must prevail! The truth must always prevail!

I humbly request the readers of this book to study the contents of this book very carefully. By doing this one will insure that they will never be captivated or ensnared by the illusion of māyāvādism and also by doing so they will be able to easily lead others away from māyāvādism.

Bhakti Prajñān Keśava

Akśaya Tritiya

Tuesday March 30, 1968

17, Madhusudan, 482 Gour Era

17, Vaiśakh, 1375 Bengali Era



*namaḥ om viṣṇupādāya caitanya preṣṭāya bhūtale
ācārya murta vighraya vaman gosvāmī iti nāmine*



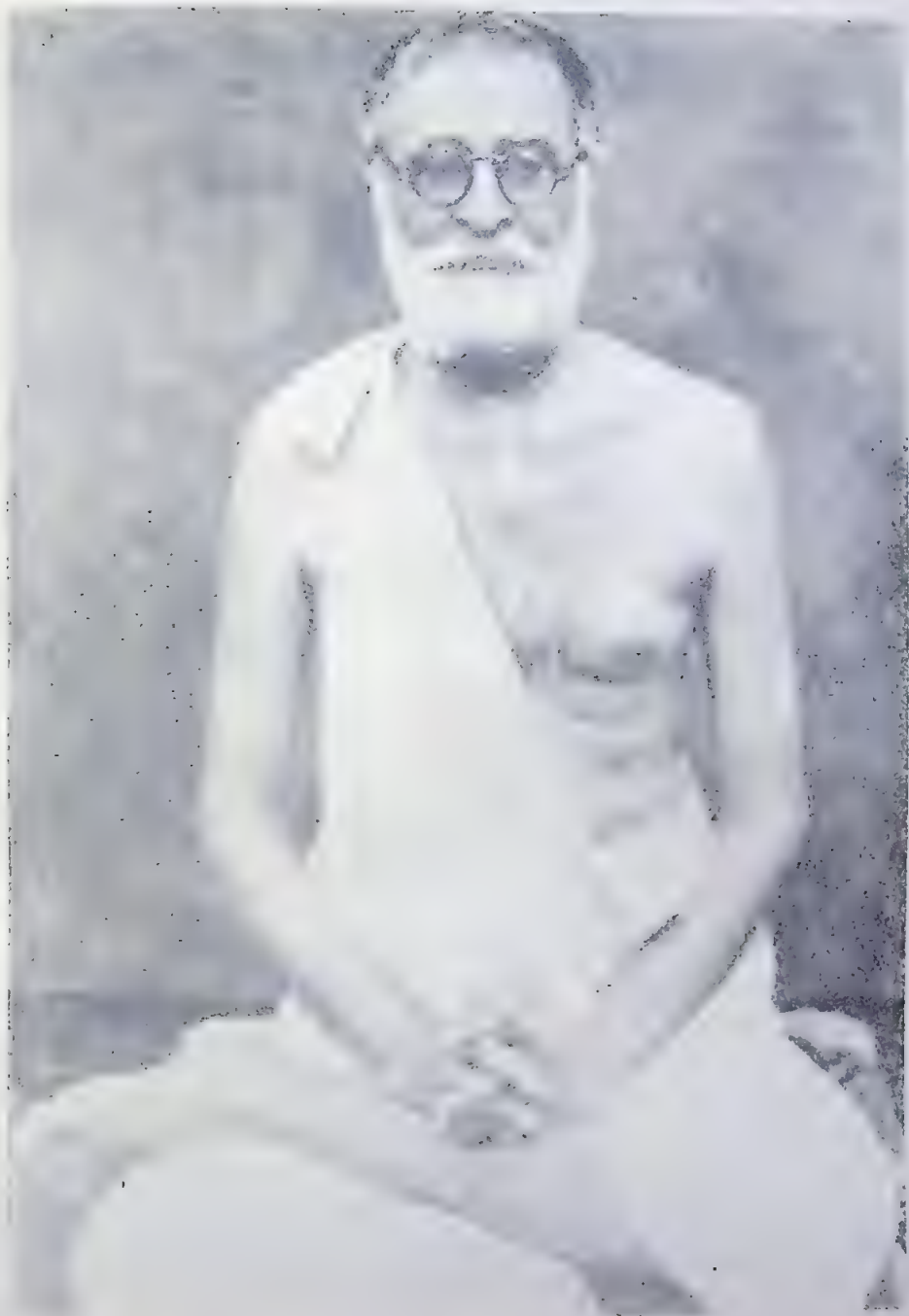
I offer my most humble obeisances unto Śrīla Bhakti Vedānta Vaman Mahārāja, the ācārya who is like the deity personified and very dear to Śrī Caitanya Mahāprabhu in this world.



*namaḥ om viṣṇupādāya ācārya-siṃha-rūpiṇe
śrī śrīmad bhakti prajñāna keśava gosvāmī iti nāmine*



I offer my most humble obeisances unto Śrīla Bhakti Prajñān Keśava Gosvāmī,
the lion-like ācārya, who never fears having taken shelter of the Lords lotus feet.



*namaḥ om viṣṇupādāya kṛṣṇa preṣṭāya bhūtale
śrimate bhakti siddhānta-sarasvatī iti nāmine*



I offer my most humble obeisances unto Śrīla Bhakti Siddhānta Sarasvatī Prabhupāda,
who is very dear to Lord Kṛṣṇa in this world having taken shelter of his lotus feet.



*namo-gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasānbhode pādāmbujāya te namaḥ*



I offer my most humble obeisances unto Śrīla Gaura Kiśora dāsa Babaji, who is the personification of renunciation immersed in the ocean of separation from the Lord.



*namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te*



I offer my most humble obeisances unto Śrīla Saccidānanda Bhaktivinode, who follows the rūpānuga path of Śrī Rūpa Gosvāmī and is the personified energy of Lord Caitanya.



*gaurāvirbhāva-bhumes tvam nirdeṣṭā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumah śrī jagannāthāya te namaḥ*



I offer my most humble obeisances to Śrīla Jagannātha dāsa Bābāji , chief amongst the Vaiṣṇavas and dear to saintly souls, who confirmed the appearance place of Lord Caitanya.

THE SIX GOSVĀMĪS



Śrī Raghunātha Bhaṭṭa Śrī Jīva Śrī Sanātana Śrī Rūpa Śrī Gopāla Bhaṭṭa Śrī Raghunātha

*nānā-śāstra-vicāraṇaika- nipuṇau sad-dharma-saṁsthāpakau
lokānaṁ hita-kāriṇau tri-bhuvane māṇyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātana raghu-yugau zri-jīva-gopālakau*



I offer my most humble obeisances unto the six Gosvāmīs: Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha Bhaṭṭa, Śrī Raghunātha dāsa, Śrī Jīva and Śrī Gopāla Bhaṭṭa. They are all very expert in minutely studying all of the revealed scriptures for the purpose of irrevocably establishing the eternal religious principles applicable for the benefit of all of humanity. Thus they are glorified throughout the three worlds and are well worth taking shelter of being fully immersed in manjari bhava relishing the transcendental loving service of Rādhārāṇī and Kṛṣṇa.



🌸 September 17, 1959 🌸

His Divine Grace Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārāja just after initiating
(left) Bhaktivedānta Muni Mahārāja and (right) Śrīla Bhaktivedānta Svāmī Mahārāja,
Founder -Ācārya of the International Society of Kṛṣṇa Consciousness into Sannyāsa.



Bereavement Eulogy of Author



by His Divine Grace

Śrīla A.C. Bhaktivedānta Svāmī Mahārāja

On Purnima night October 6, 1968 in the month of Kartik at Devananda Gauḍīya Math on the island of Śrī Koladvīpa in Śrī Navadvīpa Dham, in his own bed surrounded by his disciples, Nitya-līlā Praviṣṭa Om Viṣṇupāda Aṣṭottara Śata Śrī Śrīmad Bhakti Prajñān Keśava Gosvāmī Mahārāja entered into aprakata līlā and in his original svarūpa as Vinod Manjari joined his beloved spiritual master, Jagad Guru Nitya-līlā Praviṣṭa Om Viṣṇupāda Aṣṭottara Śata Śrī Śrīmad Bhaktisiddhanta Sarasvatī Gosvāmī Śrīla Prabhupāda in his original svarūpa as Nayana Manjari, eternal associates of Srimatī Rādhikā and Kṛṣṇa. When His Divine Grace Śrīla A.C. Bhaktivedānta Svāmī Mahārāja learned about the passing on of his saṁnyāsa guru, he remembered him with love and affection as an ocean of mercy and he spontaneously composed these slokas in honor of him.

*vairāgya-vidyā-nija-bhakti-yogam
apayayan mām anavīkṣam andhām
śrī keśava bhakti prajñāna nāmā
kṛpāmbudhir yas tam ahaṁ prapadye*

vairāgya—renunciation, vidyā—knowledge, nija—his, bhakti—devotion, yogam—power, apayayan—made experience, mām—me, anavīkṣam—unwilling, andhām—without vision, śrī keśava—Śrīla Keśava, bhakti-prajñāna—Bhakti Prajñān, nama—named, kṛpāmbudhir—ocean of mercy, yas—one who, tamahaṁ—to him I, prapadye—take refuge

Translation

I take refuge of the ocean of mercy named Śrīla Bhakti Prajñān Keśava Mahārāja, who powerfully made me experience his renunciation and knowledge of devotion, one who was unwilling and without vision.

The following bereavement eulogy was given by His Divine Grace Śrīla A.C. Bhaktivedānta Svāmī Mahārāja on October 21, 1968 at the ISKCON temple in Seattle, Washington in the United States of America.

“One has to accept the renounced order of life from another person who is in the renounced order. I never thought that I would accept the renounced order of life. In my family life, when I was in the midst of my wife and children sometimes I would dream that my spiritual master was calling me and that I was following him. When my dream was over I was a little horrified, I was thinking —Oh, Guru Mahārāja wants me to become sannyāsī. How can I accept sannyāsa? At that time I was not feeling very satisfied that I would have to give up my family and become a mendicant. At that time it was a horrible feeling. Sometimes I was thinking, no I cannot take sannyāsa; but again I saw the same dream. So in this way I was fortunate. My Guru Mahārāja (he begins to cry) pulled me out from this material life. I have not lost anything. He was so kind upon me. I have gained. I left three children, I have got now three hundred children. So I am not the loser. This is a material conception. We think that we shall be the loser by accepting Kṛṣṇa; but nobody is a loser and I say this from my practical experience. I was thinking how can I accept this renounced order of life? I cannot accept so much trouble. But when I retired from family life and was sitting in Vṛndāvana writing books my Godbrother (Śrīla Bhakti Prajñān Keśava Mahārāja) insisted me, Bhakti Vedānta Prabhu—this title was given in my family life. It was offered to me by the Vaiṣṇava society. So he insisted me. Not he insisited me. Practically my spiritual master insisted me through him that I accept. Because without accepting the renounced order of life, nobody can become a preacher. So he wanted me to become a preacher, so he forced me through this Godbrother to accept. Unwillingly I accepted and then I remembered that my Guru Mahārāja wanted me to preach in western countries. So now I am feeling very much obliged to this Godbrother that carried out the wish of my spiritual master and enforced me to accept this sannyāsa order.”

“So this Godbrother, His Holiness Bhakti Prajñān Keśava Mahārāja is no more. He has entered Kṛṣṇa’s abode. So I wish to pass a resolution of bereavement and send it along with the verse I have composed also in Sanskrit. So all of you who are present sign this and I shall send it tomorrow. This Sanskrit verse I have composed begins—*vairāgya vidyā nija bhakti yogam*. This Kṛṣṇa consciousness is *vairāgya vidyā*. *Vairāgya vidyā* means to become detestful to this material world. That is called *vairāgya vidyā* and this is possible simply by the process of bhakti yoga.

Vairāgya vidya nija bhakti yogam apayayan mām. So this—just like medicine. The child is afraid of taking medicine. That also I have experienced. In my childhood when I became ill I was very stubborn. I wouldn't accept any medicine. So my mother use to force medicine within my mouth with a spoon I was so obstinate. Similarly I did not want to accept this sannyāsa order but this Godbrother forced me saying I must. *Apayayan mām*—he forcefully made me to drink this medicine. *Anavikṣam andham.* Why was I unwilling? *Anavikṣam* means unwilling and *andhām* means one who is blind, who cannot see his future. The spiritual life is the brightest future, but the materialists cannot see it. You see? But the Vaiṣṇavas, the spiritual master, they forcefully say, you drink this medicine. You see. *Apayayan mām anavikṣam andhām śrī keśava bhakti prajñāna nāmā.* So this my Godbrother, his name is Keśava, Bhakti Prajñāna Keśava. *Kṛpāmbudhi*—he did this favor upon me because he was an ocean of mercy. So we offer our obeisances to Vaiṣṇava, *kṛpāmbudhi. Vāñcha kalpa tarubhyaś ca kṛpā sindhubhya eva ca.* The Vaiṣṇavas, the representatives of the Lord they are so kind. They bring an ocean of mercy for distributing to the suffering humanity. *Kṛpāmbudhir yas tam ahaṁ prapadye.* So I am offering my respectful obeisances unto His Holiness Bhakti Prajñān Keśava Mahārāja because he forcefully made me adopt this sannyāsa order. He is no more in this world. He has entered Kṛṣṇa's abode. So I am offering my respectful obeisances along with my disciples."

"On the first day of my sannyāsa (September 17, 1959) I remembered that I would have to speak in English, so I remember on that sannyāsa day, when there was a reception first of all I spoke in English. So it is all the arrangement of Kṛṣṇa—higher authority. We are writing like this:"

"Resolved that we the undersigned members and devotees of the International Society of Kṛṣṇa Consciousness Incorporated, in a condolence meeting under the presidency of His Divine Grace A.C. Bhaktivedānta Svāmī, today the 21st of October, 1968 at our Seattle branch, express our profound bereavement on hearing of the passing of His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhakti Prajñān Keśava Gosvāmī Mahārāja, the sannyāsa guru, preceptor of our spiritual master on October 6, 1968 at his headquarters residence in Navadvipa, West Bengal."

"We offer our respectful obeisances unto the lotus feet of Śrī Śrīmad Bhakti Prajñān Keśava Gosvāmī Mahārāja with a

verse composed on this occasion by our spiritual master. This verse I have already explained to you. So I wish that you all sign this and I will send it tommorrow by airmail."

His Divine Grace A.C. Bhaktivedānta Svāmī
Founder-Ācārya
International Society for Kṛṣṇa Consciousness
Seattle, Washington U.S.A.
October 21, 1968

VAIṢṆAVA VIJAYA

The Life History of Māyāvādism

A detailed deliberation and extensive evaluation
in relation to the precepts of Sanātana Dharma.

by

His Divine Grace
Om Viṣṇupāda 108 Śrī Śrīmad
Bhakti Prajñān Keśava Gosvāmī Mahārāja

*Containing Sanskrit Devanāgarī Script, Roman Transliterations,
English Synonyms, Definitive Translations, Comprehensive Explanations and Unequivocal Elaborations*

To hypothesize that the Supreme Personality of Godhead is without form, without enchanting image, unqualitative, without attributes, without any potencies, and that the only positivity He may possess is the pure imagination is preposterous. This Buddhist theory of non-existentialism which is factually non Vedic atheism is the core root of the negativism in the māyāvādī philosophy.

Theism which is the understanding that one Supreme God exists that is the creative source of all that is manifested in the material universes and that He is transcendent to this creation but is immanent in it as well. Those who accept the eternal and omni-present form of the Supreme Lord as factually revealed in Vedānta they are actually the true theists.

Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārā

The Process of Analyzing Māyāvāḍism

Life consists of birth and death. The span of time existing from when one is born to when one dies and the activities enacted within is called the life history. But reflecting on the rational, mundane world and its accompanying nuances we have to weigh and consider many things. Primarily among these things the pre-history or the events and circumstances that existed before the beginning of māyāvāḍism and the subsequent reactions of the living entities after the demise of māyāvāḍism. So to analyse the life of something as a basic ontology we must understand its underlying principles and be able to comprehend its source of influence along with its ideals and values. So it is our method while writing this treatise to always keep in close contact with the fundamental precepts of māyāvāḍism and in this way disclose its fallaciouness and bring about the satisfaction of our readers. Māyāvāḍism negates ontology. To properly reflect and deliberate over it we must know its propagators. Because māyāvāḍism in its entirety is an abstract hypothesis from its conception it had to be introduced and propounded by someone. So along with our analysis of the hypothesis and the influencing source of the hypothesis we will also fully analyse the original propounder and upholder of māyāvāḍism: Śaṅkarācārya. A comparative study of these topics will clearly define them and we will use this study to supplement scriptural verification. Vaiṣṇava Vijaya!

Māyāvāḍism : Its Biography and History

The aims and objectives by which this chronology on the life history of māyāvāḍism are to be written will be explained according to śāstra and the commentaries of the previous Vaiṣṇava ācārya's. There is a major difference between a historical biography and an individual biography. In a historical biography it is the prime duty of a historian to be non-bias and to objectively present all the facts and evidence that are true whether hidden or revealed and all must have access to it. In the case of some mundanes persons life sketch an ordinary biographer records only the facts that he approves of and is satisfied by. Certainly this chronology could not be considered historical if

it was recorded in such a whimsical manner nor would it enlighten and satisfy the inquisitive reader. So I will dedicate myself to the task at hand of probing deeply and researching fully to be able to testify the historical facts and events that will illuminate the subject matter of māyāvāḍism as it has traversed down through the ages. A study on the life of the most prominent māyāvāḍi is essential for this. A thorough study must also entail the knowledge of Vaiṣṇavas and Sanātana Dharma as well as other comparitative philosophies. So as an analytical thesis it is pragmatic and discriminating and will be useful to one seeking an accurate, unbiased understanding of the facts based on the evidence presented.

The uncrowned king among all māyāvāḍi propounders is Śaṅkarācārya. He is the original masterminding architect of the māyāvāḍi hypothesis and has always been the object of great reverence in the civilized world. He stands firmly and solidly at the forefront of all māyāvāḍis past and present. So his career and life casts a major unerasable shadow over the māyāvāḍi hypothesis of impersonalism.

We must adhere to our purpose and exercise fully only the habits and thoughts which are conducive to the attainment of transcendental knowledge and bliss. This is extremely critical to our success. Paths that deviate and wander are dangerous for us. The crown glory of the Vaiṣṇavas ācāryas, Śrīla Rūpa Goswamīpāda declared in the preface of "Śrī Bhakti Rasamrita Sindhu", "*anukulyena kṛṣṇanam śīlanam*": which translates that devotion to Kṛṣṇa is possible only in subservient conditions. Practices of devotional piety such as śravaṇam, kīrtanam, smaraṇam, pāda-sevaṇam, arcanam, vandanam and the surrendering to the Supreme Personality of Godhead, Lord Kṛṣṇa is only possible in a conducive environment with supporting elements. These elements are essential and fundamental starting with acceptance of a spiritual master. So we must imbibe the spirit of devotion by following in the footsteps of Śrī Gurudeva and studying the lives of the māhabhāgavat devotees.

Anything adverse to the execution of devotional service is the object of our abhorrance. Hari Bhakti Vilas" prescribes, "*āmukūlyaśya samkalpa prātikūlya vivarjanam*": which means that practices against devotion must be avoided to insure favorable circumstances. So this comparitative study between pure

devotional service and the māvādī hypothesis of impersonalism I believe will be conducive to surrendering to Kṛṣṇa. Attentive readers following the path of bhakti will find it strengthening their position and increasing their devotion. Vaiṣṇava Vaisnava!

Māvādism and The Vedic Age

Among the ṛsis and sages of Sanātana Dharma in ancient India the word māvādī was already prevalent; but in the Vedas and the Upaniṣads it is not found anywhere. As in the Vedic literatures the word māvādī does not appear, we can understand that māvādism did not exist at that time nor did it originate prior to that time. Because there was no manifestation of māvādism in the pre-Vedic age there was no confusion and controversy among the followers of Sanātana Dharma in the Vedic age. As the eternal Vedas are not man made, Vedic principles are steadfastly held and revered throughout the ages even up unto the present by devout and knowledgeable devotees of Bhāgavata Dharma.

Before the classification of time manifested by the onset of Satya yuga, Treta yuga, Dvārapa yuga, and kali yuga time factor, there was not even the slightest vestige of māvādī mentality. As it did not exist in the Vedic age, it can not be in any way considered as part of the Vedic tradition and the Vedic tradition was the only religion observed at that time. So when it is stated by the ācāryas in their commentaries that māvādism is not Vedic and that māvādism is even antagonistic to the Vedas it is quite reasonable and denotes the true understanding. 'Ekamebadwitiyam' is the fundamental concept of the māvādīs. Non-dualism or monism is another name for māvādism. So haṁ, Ahaṁ bramaśmi and other similar statements have a patronising influence also; but before the manifestation of the four yugas: Satya, Treta, Dvārapa and kali—thoughts and ideas like 'I am that God, I am that *Brahman*, You are also that God, You are also that *Brahman*', could not exist within the reality of that time frame and these types of ideas and expressions along with their corresponding sentiments were not able to be formulated in anyones consciousness and thus it was not possible for them to even be conceived being so contrary to the eternal knowledge of the Vedas.

"*Oṃ tat Viṣṇoh paramaṃ padam sada paśyanti surayah*", in this sentence Surayah meaning Suragan or gods, knowing the feet of Lord Viṣṇu as the eternal truth keep it as their only vision. Here the aim and objective are one and the same without any division or deviation although devotees may be on a variety of different platforms. So enlightened sages, munis and ṛsis and the devout followers of Sanātana Dharma can never attribute the māyāvādī expressions of *so' ham* and *aham brahmāsmi* to be equated with "*Viṣṇu paramaṃ padam*"; meaning the lotus feet of Lord Viṣṇu. Vaiṣṇava Vijaya!

The Reasons Culminating in the Origin of Māyāvādism

Jivas, or living entities have an eternal form. They also have an eternal position. This is every living human beings natural birth-right and it has always been like this even before the beginning of this present creation. Anything that deviates from this understanding or anything that obscures this understanding negates a human beings eternal relationship with the Supreme Lord and subsequently causes the living entity to be attracted to and absorbed by an inferior consciousness. This is the nature of the mass control of the population on this earth today by the medias, in kali yuga. This puts most human beings in a situation where they are subjected to many mundane modes of thinking that have very little spiritual value. This puts them in the extremely dangerous position of being forced into the cycle of birth and death; thus is the entrapment by the material energy in the material existence perpetuated. Śrīla Vyāsadeva realizing this predicament declared:

भयं द्वितीयाऽभिनिवेशतः स्याद् ।

ईशादपेतस्य विपर्ययः स्मृति ॥ १९ ॥

*bhayaṃ dvitīyā-abhini-veśataḥ syād
īśād apetasya viparyaya-smṛtiḥ*

bhayaṃ—fear, dvitīya—secondary things, abhini-veśataḥ—because of absorption, syād—will arise, īśād—from the Lord, apetasya—deviated, viparyayah—false identification, smṛtiḥ—forgetfulness

Translation

Fear will arise when one indulges in secondary pursuits and this deviation from the Lord results in false identification and loss of vision.

For those who deviate past and present and those who will deviate in the future. They are putting themselves in a very precarious position. This loss of vision will insure that their path will be unsafe and full of danger at every turn. For the devotees and the Vaiṣṇavas it's the daily delight of developing one's relationship with the Lord in ever fresh and wonderful ways. If any of them were to lose this precious and priceless blessing of being able to execute loving devotional service to the Supreme Lord Kṛṣṇa or His authorised incarnations because of being absorbed in secondary pursuits they will be lost. The first sign for a devotee is the inability to chant one's prescribed rounds on a daily basis. The second sign is the inability to discharge one's gayatri on a daily basis and at the proper times. The third sign is failure to associate with the Vaiṣṇava devotees of the Lord on a daily basis even though one has ample opportunity to do so and so forth and so on. Deviation subsequently leads to absorption in secondary objects and as Śrīla Kṛṣṇa das Kavirājā has declared: '*bhuli sei jiva anādi bahirmukh*': this causes one to become extrovert in nature and entrapped by temporal pleasure. Also the great Vaiṣṇava poet Śrīla Jagadānanda Paṇḍit has sung in "Prema Vivarta":

कुष्ण बहिर्मुख हज्जा भोग वाञ्छा करे ।
निकटस्थ माया तारे जापटिया धरे ॥ २० ॥

kṛṣṇa bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

kṛṣṇa—Lord Kṛṣṇa, bahirmukha—extrovert, hañā—being, bhoga—enjoyment, vāñchā—cherish, kare—do, nikaṭa-stha—leaving, māyā—illusion, tāre—him, jāpaṭiyā—embraces, dhare—catch hold

Translation

Becoming extrovert and leaving Lord Kṛṣṇa to cherish enjoyment, illusion will catch hold and embrace him.

The moment a jiva falls into the clutches of māyā, they forget their eternal form and their eternal position as servitor of the Supreme Lord Kṛṣṇa in their own personal and varieagated way and become a mere enjoyer of temporal pleasures. The Supreme Lord Kṛṣṇa is extremely pleased to receive services no matter how big or small from His devotee absorbed in bliss as an independent, individual soul. If any human being envies the Lords supreme position and desires to be situated on that pedestal himself; then that unfortunate living entity due to pride and false ego is in complete bondage and a self surrendered slave of māyā. From such a state of obsessive desires a human being becomes spiritually diseased and at that stage of existence becomes eligible to be the voluntary victim of māyāvāḍism.

Harken one and all and listen attentively! I will state it emphatically again that the birth of māyāvāḍism with its fallacious hypothesis of non-existentialism and its degenerative accompanying slogans *so'ham* and *aham brāhmaṁsi*: which means I am that God are uttered with the inner desire to usurp the Supreme Lords unattainable position and place oneself on His exalted pedestal and this is the sole cause of the birth of māyāvāḍism.

Atheistic and gnostic human beings are already in the clutches of māyā, they quite easily become followers of māyāvāḍism. So it is quite clear that being forgetful of God causes one to lose their vision of God, losing one's vision one becomes envious of God and not achieving ones desires makes one adverse towards God. This culmination is the cause behind the origin of māyāvāḍism.

When the thoughts of a jiva in the tatastha realm, which is in between the spiritual and material worlds, gravitates towards independence and its accompanying temporal, material pleasures; the immediate result is forced descent to the material universes. The illusory worlds are not manifested in their entirety and thus they are not able to be completely fathomed by the use of the mind and the senses. These inadequacies naturally lead to dualities with all their accompanying controversies. Theism and atheism, right and wrong, truth and falsehood, yours and mine and so forth and so on. This ambivalence in judgement prompts the beginning of illusory philosophies. By calling this existence unreal and that this material world

originated from the pure imagination is presenting something false as being truth and by stating that *Brahman* is powerless, the Divine *līlā* as imaginary and the Divine form as indistinct and amorphous is presenting something real as being false.

In this context, we must express our surprise that among the five hundred and fifty-five sutras of Śrīla Vyāsadevas Vedānta-sūtra, nowhere are the words *niḥśaktik* meaning powerless, *nirviśeṣ* meaning indistinct and *nirākār* meaning formless, to be found. Yet Śaṅkarācārya in his commentary on this same Vedānta-sūtra shamelessly interpolated them into his Śariraka Bhāṣya and deceitfully grafted these three heinous concepts into his hypothesis setting the foundation for establishing māyāvāḍism. This is the primary indictment and main incriminating evidence against māyāvāḍism. Vaiṣṇava Vijaya!

Māyāvāḍism Defined

Māyāvāḍism is also known as the theory of metamorphosis because of its striking alteration of the truth as given by Vedānta. The truth of evolution as revealed in the Vedas is a totally different understanding from the theory of evolution as enunciated by the Māyāvādī hypothesis. Gross physical matter imposed on the soul is hedonistic and the real Vivartavad who follows the line of Charvak's atheism. The misconception of the universe as *Brahman* is not accepted as Vivartavad by the Vedic seers but in Śaṅkarācārya's māyāvāḍism as it is present today it is. The life history of māyāvāḍism indicates the life of Vivartavad. What real māyāvāḍism is we shall discuss in the proper context at the proper places; but for now we are only giving a brief idea.

The word *māyā* is used for defining gross materialism, avidya or ignorance as described in the Amarakośa dictionary is described as illusion. Other definitions of *māyā* are fraudulent, deceptive, imaginary. *Māyā* is a distorted reflection of the ontological truth and a shadowy apparition of the Divine truth. This shadowy, reflective force has no right of admission to the spiritual worlds. *Māyā* is on a high pedestal of gross materialism but only in the temporal world. Her status is not transferable to the spiritual world. Human beings in the clutches of *māyā* are in the clutches of ignorance and thus being enamored take full shelter of māyāvāḍism.

Māyāvādīs say that there is no power like māyā. Their idea is that *Brahman* is bereft of māyā, thus *Brahman* has no potency. So because of their desire and efforts to establish illusory theories by illusory reasonings culminating in illusory conclusions, they have been given the name māyāvādīs. Māyāvādīs put forth strong arguments that a human being is *Brahman* and that it is only by the magic of māyā that allows *Brahman* to manifest into the forms of humans and when māyā's potency is removed the human being immediately loses his separate existence. The māyāvādīs say that humans will be covered by māyā as long as māyā is present. Those living entities who put forth these types of illusory arguments are the māyāvādīs for they establish their eternal relationship with māyā. They have no ability to understand the Vedas nor do they abide by Vedānta philosophy. They foolishly insist with their ludicrous, illusory argument that if māyā vanishes the human beings will also vanish. Māyāvādīs admit no condition of human being separate from māyā. They can not accept the existence of humans being not controlled by māyā. Their understanding is that nothing is above or beyond the clutches of māyā. Their demented understanding makes them think that māyā is supreme, thus it is not possible to attain a pure status for human beings. This in a nutshell is the māyāvādī deluded deduction and judgement.

Māyāvādism does not allow human beings to achieve their eternal, constitutional position which will allow them to attain transcendental knowledge and bliss. Moreover they postulate the heinous conclusion that the Supreme Personality of Godhead, Himself is not above and beyond māyā and is also controlled by the power of māyā. So now it can be clearly seen, the nature of their ignorance and the helplessness of their condition.

If the Supreme Lord needs to be freed from māyā where lies the difference between Him and His creation? Between Him and the living entities? And the māha stumbling block of questions that stops the māyāvādīs in their tracks and has them blithering is that if the Supreme Lord is dependent on māyā then how was māyā created and what gave māyā the power and if māyā is such a controlling power why is it that it only can express itself in the material sphere and if it is so omnipotent why is māyā able to be understood so easily and concisely. The main fundamental difference between the Supreme Lord and His creation is that the Supreme Lord is free from the results of

His actions , whereas the the human beings are always in bondage for their actions.

So it can be ascertained that māyāvādīs see no distinction between the whole and its parts. Simple arithmetic could easily dispel their delusion for even a schoolchild can understand that a percentage of a whole cannot possibly be equal to the whole; but adamantly the māyāvādīs cling to their illogical hypothesis. Such a meager understanding and poor fund of knowledge can only lead to erroneous decision and faulty conclusions. Thus the opportunity to attain transcendental knowledge and to realize their eternal constitutional position constantly eludes them. It is a symptom of māyāvādisim. Their inquisition in the ontology of the relationship between human beings and the Supreme Lord is lacking introspection. Thus their own false concepts result in false conclusions and their existence in the material world is set on a disastrous course. So these are the unmistakable symptoms of one being under the illusion of māyā and they cannot be absolved of this miscarriage of judgement, even if submerged in the absolute state of identification with the *Brahman*. Their salvation in the absolute state of identification with the *Brahman* is a figment of their imagination, a mirage. Since throughout history there has not been one recorded example to prove that this absolute state of identification of the *Brahman* was ever reached and salvation was attained even by Śaṅkarācārya.

Thus without any evidence to substantiate their concocted speculations māyāvādisim cannot claim to even have a bonafide philosophy and the unbiased judgement based on the overwhelming evidence is that the best that can be given to them for their postulations is the status of hypothesis. Certainly it is not possible for them to be considered in any way shape or form as under the aegis of Bhāgavat Dharma. This will all unfold to the satisfaction of our readers consummately and comprehensively to full capacity following the traditional and historical Vedic examples explained in the subsequent pages. Vaiṣṇava Vijaya!

Kṛṣṇa Dvaipāyana Vyāsa's Declarations on Māyāvādisim

The great muni, Kṛṣṇa Dvaipāyana Vyāsa while classifying the Vedas used the word distinction at places along with supporting

evidence, and at other places he indicated areas where confusion may arise with the use of the word indistinction. While engaged in this contemplation he could surmise that from the use of the word indistinction the result would be schism and ambivalence.

He had immense foresight and the vision of Divinity. Monism or the view that everything is one unitary organic whole with no independent parts is unbalanced and an imposition on the intellect. Until we have the complete understanding of a situation giving judgement about a portion can not be valid; nor is it justifiably truthful and unbiased. If it is portrayed as the whole truth then it is also dishonest and deceptive as well.

Kṛṣṇa Dvaipāyana Vyāsa the compiler of the Vedas, the writer of Vedānta-sūtra, the Mahābharata and the Purāṇas, and the creator of the crest jewel of all spiritual literatures eternally, the Śrīmad Bhagavatam hereby and throughout the rest of this humble treatise will be referred to as Śrīla Vyāsadeva. He writes in the Padma Pūrana, chapter 25, verse 7, declaring that māyāvādism is dishonest, unwholesome and non-Vedic.

मायावादमसच्छास्त्रं प्रच्छन्नं बौद्धमुच्यते ॥ २१ ॥

māyāvādam asacchāstram pracchannam bauddham ucyate

māyā—illusion, vādam—the theory, asac—false, śāstram—scripture, pracchannam—in disguise, bauddham—Buddhism, ucyate—is known as

Translation

The theory of impersonalism is a false scripture and is known as Buddhism in disguise.

In different parts of the Padma Purāṇa and in the first section of the Kurma Purāṇa and in various other Purāṇas as well the future appearance of māyāvādism was predicted.

वेदर्थवन्महाशास्त्रं मायावादमवैदिकम् ।

मयैव कथितं देवि जगतां नाशकारणात् ॥ २२ ॥

*vedārthavan mahāśāstram māyāvādam avaidikam
māyā eva kathitam devi jagatām nāśakāranat*

veda—the Vedas, arthavat—have the meaning in, mahā—great, śāstram—scripture, māyā—illusion, vādam—the theory, avalidikam—is non-Vedic, mayā—it's me, eva—who, kathitaṁ—has told, devi..O' Goddess, jagatām—of the world, nāśa-kāranat—because it is the root of destruction

Translation

The great scriptural theory of impersonalism is non-Vedic though taking its meaning from the Vedas. It is me who has perpetrated this O' Goddess because it is the root of the destruction of the world.

In his book "Jaiva Dharma", Srila Bhaktivinode Thākura offer s a very enlightening commentary about māyāvādisim. He states that: "those of a demonic nature would accomplish foul deeds by adopting the path of devotion." Understanding this the all merciful Supreme Lord by His filial affection to the faithful devotees and to insure their undeviated devotion invoked Māyādevi and instructing her said: " To ensure the safety of My pure devotional service, from the wickedness of the demons; I want you to charm them with the dark path of māyāvādisim; so that they will be unaware of the glorious path of devotion insuring that only My true devotees will be able to enjoy the nectar of My bliss."

Lord Viṣṇu also specifically instructed Śiva as revealed in the Padma Purāṇa below:

स्वागमैः कल्पितैस्त्वं च जनान्मद्विमुखान् कुरु ।
माञ्च गोपय येन स्यात् सुष्टिरेषोत्तरोत्तरा ॥ २३ ॥

*svagamāyāih kalpitais tvam ca janān mad vimukhān kuru
mañ ca gopāya yena syāt sṛṣṭi hrāsa uttara-uttara*

sva-āgamaiḥ—your own scripture, kalpitais—formed of, tvam—you, ca—and, janān—to people, mad—from me, vimukhān—adverse, kuru—make, mām—me, ca—and, gopāya—protect, yena—so that, syāt—there may be, sṛṣṭi—the population, eṣaḥ—this, uttarottarā—perpetual increase, hrāsa—of the creation, uttarā—gradually

Translation

With your own concoted scriptures, make the people adverse to me and hide me so that the population may grow perpetually.

In the Varāha Purāṇa again Lord Viṣṇu instructs Śiva's expansion of Rudra as follows:

एष मोहं सृजाम्याशु यो जनान्मोहयिष्यति
 त्वं च रुद्र महाबाहो मोह शास्त्राणि कारय ।
 अतथ्यनि वितथ्यनि दर्शयस्व महाभुज
 प्रकाशं कुरु चात्मानामप्रकाशं च मां कुरु ॥ २४ ॥

*eṣa moham sṛjāmyāśu yo janān mohayiṣyati
 tvaṁ ca rudra mahābāho moha śāstrāṇi kāraya
 atathyani vitathyani darśayasva mahābhujā
 prakāśam kuru cātmanām aprakāśam ca mām kuru*

eṣa—such you, moham—delusion, sṛjāmi—create, āśu—quickly, yo—that which, janān—to people, mohayiṣyati—shall delude, tvaṁ—you, ca—and, rudra—Rudra, mahābāho—o' mighty armed one, moha-śāstrāṇi—scriptures leading to delusion, kāraya—get them fabricated, a-tathyāni—unreal, vitathyāni—falsely presenting, darśayasva—show, mahābhujā—o' valiant one, prakāśam—light, kuru—make, ca—and, ātmānam—self, aprakāśam—not in light, mām—me, kuru—make

Translation

You, O' mighty armed Rudra, create a delusion which shall delude the people. O' valiant one, fabricate scriptures leading to delusion by falsely presenting unreal things to make bright the hidden wrongs and make me covered in darkness.

Śrīla Bhaktivinode Thākura also quotes Lord Viṣṇu's words in "Jaiva Dharma" chapter 18:

I am creating such a snare of illusion in which to entrap them. O' Rudra, you also create a scripture of illusion. O' my great plenary portion, ensnare those who deviate from my eternal service with illusory logic to fabricate falsehood for the self-destruction of the human race and keep me hidden. Vaiṣṇava Vijaya!

The Opinion of Vijñān Bhikṣu on Śaṅkarācārya

There are some among the followers of the Śaṅkarācārya sect who consider that certain verses in the Padma Purāṇa have been

interpolated by the Vaiṣṇavas for their own motives towards the Buddhists. But the Saṅkhya yogi or the Samanwavadi egalitarian, Vijñān Bhikṣu in his preface of Saṅkhya commentary gives the exact extract from the Śrī Padma Purāṇa to clarify this point and for the eternal benefit and enlightenment of everyone we now present this extract in its entirety.

अस्तु वा पापिनां ज्ञान प्रतिबन्धार्थमास्तिक दर्शनेषु अप्यंशतः ।
श्रुतिविरुद्धार्थव्यवस्थापरं तेष्वंगेवप्रामाण्य अप्रामाण्यं च ॥ २५ ॥

*astu vā pāpinām jñāna pratibandhārthaṁ āstika darśānesu api
amśataḥ / śruti viruddha artha vyavasthā param teṣu teṣvāṅgeṣu
aprāmāṇyam ca*

astu—let there be, vā—or, pāpinām—of the sinners, jñāna—knowledge, pratibandha-arthaṁ—for the purpose of obstructing, āstika-darśāneṣu—among the orthodox sciences, api—also, amśataḥ—partly, śruti-viruddha-artha-vyavastha-param—the establishing of the doctrine contradictory to the Vedas, teṣu teṣvāṅgeṣu—and in the auxillary sciences, aprāmāṇyam—unauthenticity, ca—and

Translation

Among the orthodox sciences let there be partly established doctrines contradictory to the Vedas and also authenticity in the auxillary sciences for the purpose of obstructing the knowledge of the sinful.

श्रुतिस्मृत्यविरुद्धेषु तु मुख्य विषयेषु प्रामाण्यमस्ति एवञ्च एव
पद्मपुराणे ब्रह्मयोग दर्शनतिरिक्तं दर्शनानां निन्दाऽपि उपपद्यते ॥ २६ ॥

*śruti smṛty aviruddheṣu tu mukhya viśasyeṣu prāmāṇyam asti
eva atra eva / padma purāṇe Brahmāyoga darśana atiriktam
darśanānām nindā api upapadyate*

śruti—in Vedas, smṛti—law books, aviruddheṣu—non-contradictory, tu—but, mukhya-viśasyeṣu—among the main topics, prāmāṇyam—authenticity, asti—there is, eva—no doubt atra—here, eva—only, padmapurāṇe—Padma Purāṇa, Brahmāyoga—

yoga of *Brahman*, *darśana*—doctrines, *atiriktam*—other than, *darśanām*—of other doctrines, *nindā*—censure, *api*—also, *upapadyate*—is available

Translation

But there is no doubt about the authenticity of non-contradictions among the main topics in the Vedas and the law books. Only here in the *Padma Purāṇa* is there censure available of doctrines other than the doctrine of *Brahmayoga*.

यथा तत्र पार्वतीं प्रति ईश्वर वाक्यम् ॥ २७ ॥

yathā tatra pārvatīm prati īśvara vākyaṃ

yatha—just as, *tatra*—there, *pārvatīm*—Parvati, *prati*—to, *īśvara*—Śiva, *vākyaṃ*—the statement

Translation

This is the just statement of Śiva as said to Parvati.

शृणु देवि प्रवक्ष्यामि तामसानि यथाक्रमम्
येषां श्रवणमात्रेण पातित्यं ज्ञानिनामपि ।
प्रथमं हि मयैवोक्तं शैवं पाशुपतादिकं
मच्छक्त्याऽवेशितविप्रैः संप्रोक्तानि ततः च परम् ॥ २८ ॥

śṛṇu devi pravakṣyāmi tāmasāni yathākramam
yeśāṃ śravaṇamatrena pātityaṃ jñānināṃ api
prathamam hi mayaiṣvoktam śaivam pāśupatādikam
macchaktyā-veśita- vipraih samproktāni tataḥ ca param

śṛṇu—listen, *devi*—O' Goddess, *pravakṣyāmi*—I now tell, *tāmasāni*—ignorance, *yathākramam*—one by one, *yeśāṃ*—of which, *śravaṇamatrena*—by only listening, *pātityaṃ*—the downfall, *jñānināṃ*—of knowers, *api*—also, *prathamam*—first of all, *hi*—indeed, *mayā*—by me, *evā*—only, *uktam*—told, *śaivam*—of the śaivite sect, *pāśupata-ādikam*—such as Pāśupata doctrines, *matśaktyā-āveśita-vipraih*—by skilled Brāhmaṇas empowered by me, *samproktāni*—established, *ca*—and, *param*—and then

Translation

Listen O' Goddess, now I will tell you one by one the theories of ignorance by which listening to even those in knowledge fall down. Among them first of all is the Pāsupata doctrine of the Śaiva sect told by me and then the theories established by the skillful Brahmanas empowered by me such as:

कणादेन तु संप्रोक्तं शास्त्रं वैशेषिकं महत्
गौतमेन तथा न्यायं संख्यं तु कपिलेन वै ।
द्विजन्मना जैमिना पूर्वं वेदमपार्थकम्
निरीश्वरेण वादेन कृतं शास्त्रं महत्तरम् ॥ २९ ॥

*kaṇādena tu saṁproktam śāstram vaiśeṣikam mahat
gautamena tathā nyāyam saṅkhyam tu kapilena vai
dvijanmanā jaiminā pūrvam vedamapārthakam
nirīśvareṇa vādena kṛtam śāstram mahat taram*

kaṇādena—by Kaṇāda, tu—and, saṁproktam—established, śāstram—philosophies, vaiśeṣikam—by Vaiśeṣikam, mahat—great, gautamena—by Gautama, tathā—end, nyāyam—nyāya saṅkhyam—saṅkhya, tu—and, kapilena—by Kapila, vai—in-deed, dvijanmanā—twice born *Brahmana*, jaiminā—Jaimini, pūrvam—the former part, vedam—Vedas, apārthakam—meaningless, nirīśvareṇa—without the Supreme Lord, vādena—with the view, kṛtam—told, śāstram—the science, mahat-taram—voluminous

Translation

The philosophies of Vaiśeṣikam by Kaṇāda, Nyāya by Gautama, Saṅkhya by Kapila and the voluminous science formed from the Vedas by the brāhmaṇa Jaimini, established the illusory viewpoint that there is no Supreme Lord as such.

धिषणेन तथा प्रोक्तं चार्वाकमतिगर्हितम्
दैत्यानां नाशनार्थाय विष्णुना बुद्धरूपिणा ।

बौद्धशास्त्रमसत्प्रोक्तं नग्ननीलपटादिकम्
मायावादमसच्छास्त्रं प्रच्छन्नं बौद्धमेव च ॥ ३० ॥

*dhiṣaṇena tatha proktaṁ cārvākam atigarhitam
daityānām nāśanārthāya viṣṇunā buddha rūpiṇā
bauddha śāstram asat proktaṁ nagna-nīla-paṭādikam
māyāvādam asac chāstram pracchannam bauddham eva ca*

dhīṣaṇena—by Brhaspati, tatha—and also, proktaṁ—has composed, cārvākam—the theory of Cārvākas, atigarhitam—which is greatly censured, daityānām—of the demons, nāśanārthāya—for the destruction, viṣṇunā—by Lord Viṣṇu, buddha—Buddha, rūpiṇā—form of, bauddha—Bhuddhist, śāstram—scriptures, asat—heterodox, proktaṁ—was told, nagna-nīla-paṭādikam—to those with clothes and also to those without clothes, māyā—illusion, vādam—the theory, asac—false, chāstram—doctrine, pracchannam—in the disguise of, bauddham—Buddhism, eva—only, ca—and

Translation

Brhaspati introduced the greatly censured theory of Cārvākas, and for the destruction of the demons, Lord Viṣṇu incarnated as Buddha and founded the heterodox teaching of Buddhism to those with clothes and also to those without clothes. The theory of impersonalism is a false doctrine disguised as Buddhism.

मया एव कथितं देवि कलौ ब्राह्मण रूपिणा
अपार्थं श्रुतिवाक्यानां दर्शयन्लोकगर्हितम् ।
कर्मस्वरूपं त्याज्यत्वमत्र च निरूप्यते
सर्वकर्मपरिभ्रंशात् नैष्कर्म्यं तत्र चोच्यते ॥ ३१ ॥

*mayā eva kathitaṁ devi kalau brāhmaṇa rūpiṇā
apārtham śrutivākyānām darśayan loka-garhitam
karma svarūpam tyājyatvam atra ca nirūpyate
sarva karma paribhramśāt naiṣkarmyam tatra cocyate*

mayā—by me, eva—who, kathitaṁ—is told, devi—O' Goddess, kalau—in the age of kali, brāhmaṇa—brāhmaṇa, rūpiṇā—in the form, apārtham—other than the original meaning, śrutivākyānām—of Vedic statements, darśayan—explaining,

loka-garhitam—though censured by the people, karma-svarūpa-tyājyatvam—the ritualistic form is to be given up, atra—here, ca—and, nirūpyate—is described, sarva-karma-paribhramśat—forsaking all actions, naiṣkarmyam—the theory of non-action, tatra—there, ca—and, ucyate—is told

Translation

“ O Goddess, It is me in the form of a brāhmaṇa who perpetrated this in the age of Kali by explaining the Vedic statements contrary to the original meaning although censured by the people.

Because the ritualistic nature of actions is to be forsaken in this theory instead I have described the theory of non-action by giving up all actions.

परात्मजीवयोरैक्यं मयाऽत्र प्रतिपद्यते
ब्रह्मणोस्य परं रूपं निर्गुणं दर्शितं मया ।
सर्वस्य जगतोऽप्यत्र नाशनार्थं कलौ युगे
वेदार्थवन् महाशास्त्रं मायावादमवैदिकम् ॥ ३२ ॥

*parātma jivayor aikyam mayā atra pratipadyate
brāhmaṇo sya param rūpam nirguṇam darśitam mayā
sarvasya jagato'pyatra nāśanārtham kalau yuge
vedārtha van mahā śāstram māyāvādam avaidikam*

paratātma—the super soul, jivayor—the individual soul, aikyam—oneness, mayā—by me, atra—here, pratipadyate—established, brāhmaṇo—brāhmaṇa, param—the supreme, rūpam—form, nirguṇam—attributeless, darśitam—is explained, mayā—by me, sarvasya—of the whole, jagato—of the world, api—also, atra—in these, nāśanārtham—for the destruction, kalau—in kali, yuge—the age, veda-artha-vat—into the Vedic meaning, mahā—great, śāstram—scripture, māyā—illusion, vādam—the theory, avaidikam—non-Vedic

Translation

I have established in this theory the oneness of the individual soul and the supersoul and I have explained that this form is

without any attributes. For the destruction of the whole world in the age of Kali this great scripture is given in a Vedic way although the theory of illusion is non-Vedic.

इत्यादिकं तु ब्रह्ममीमांसाभाष्ये प्रपञ्चितमस्माभिः ॥ ३३ ॥

ity ādikam tu brahṁ mīmāṁsā-bhāṣye prapañcitam asmābhiḥ

iti—thus, ādikam—etc, tu—I, Brahma-mīmāṁsā-bhāṣye—commentary on the investigation of *Brahman*, prapañcitam—is elaborated, asmābhiḥ—by me

Translation

All this and more I have elaborated in the commentary called Brahma Mīmāṁsā, the investigation of *Brahman*.

This all can be found in the Sāṅkhya Darśanam, Vijñāna Bhikṣu's bhāṣyam published by Shri Jivananda Vidyasagara Bhaṭṭācārya as a second edition in the preface on pages five through eight.

Vijñāna Bhikṣu had a vision of bringing together a total synthesis of all philosophies. He was not envious of Śāṅkarācārya nor was he partial to him to the contrary, he judiciously analysed the merits and demerits of Śāṅkarācārya's māyāvādī hypothesis with an equal and unbiased intellect. Pragmatic and noble minds never shy away from truth. They never belie what is true nor do they ever whitewash a lie. They always reveal exactly as it is without the slightest compromise. If it is unpraiseworthy to find fault with an imaginary concept presented as real and be offensive as well, then Śāṅkarācārya was not without blemish. He did not hesitate in duplicitously referring to Śākya Singha Buddha as *sugata* which was already known as a nomenclature of Viṣṇu Avatāra Buddha. He also did not hesitate in calling Śākya Singha Buddha, an imbecile. In his coomentary on Vedānta-sūtra, Śāṅkarācārya writes "*sugata buddha asaṁbaddha pralāpitvam*" which means that Śākya Singha Buddha was "bleating in insanity." This Śākya Singha Buddha was born 563 B.C. in Kapilavastu, Nepal as the son

of King Śuddhodana and Queen Māyādevi and who is known today the world over in the mind of the common man as the Buddha was “bleating in insanity.” We are giving the exact extract from Śaṅkarācārya’s Śarirāka Bhāṣya 2/2/34 below.

बाह्यार्थ विज्ञान शून्यवाद त्रयमितरेतर विरुद्धमुपदिशत
सुगतेन स्पष्टीकृतमात्मनः असम्बद्धप्रलापित्वम् ॥ ३४ ॥

*bāhyārtha vijñāna śūnyavāda trayam itaretara viruddham
upadiśata / sugatena spaṣṭikṛtam ātmanah asambaddha
pralāpitvam*

bāhyārtha—the external object, vijñāna—knowledge, śūnyavāda—the theory of nihilism, trayam—the three, itatetara—to each other, viruddham—contradictory, upadiśata—preaching, sugatena—Sugata Buddha, spaṣṭikṛtam—is clearly exhibited, ātmanah—his own, asambaddha—bleating, pralāpitvam—insanity

Translation

By preaching that these three: the external object, knowledge, and the theory of nihilism which are all contradictory to each other, Sugata Buddha has clearly shown that he is bleating in insanity.

From this sarcastic remark by Śaṅkarācārya no one should surmise that he was envious of Śaṅkya Singha Buddha. Śaṅkarācārya’s efforts to nullify Śaṅkya Singha Buddha’s, “Vijñānatmavad” and “Bajhyatmavad” cannot be equated with his enthusiasm for negating Buddhist atheism. Śaṅkarācārya secretly had in his mind actual reverence for Buddhist atheism and so he deceptively inferred that Śaṅkya Singha Buddha was the Viṣṇu incarnation of Lord Buddha which was completely untrue and absolutely false. To quote Śrīla Vyāsadeva he states that Śaṅkarācārya was an undercover Buddhist and that he zealously preached in Vedic form Śaṅkya Singha Buddha’s non-Vedic atheistic philosophy in this world. Vaiṣṇava Vijaya!

Viṣṇu Avatāra Buddha Is Absolutely Different From Śākya Singha Buddha

It is confirmed in the illustrious Bhāgavat Pūraṇa, Śrīmad Bhagavatam, canto 1, chapter 3, verse 24:

बुद्धो नाम्नाञ्जनसुतः कीकटेषु भविष्यति ॥ ३५ ॥

buddho nāmnāñjana-sutah kīkaṭeṣu bhaviṣyati

buddhaḥ—Lord Buddha, nāmnā—of the name, añjanā-sutah—the son of Añjana, kīkaṭeṣu—in the province of Gayā, bhaviṣyati—will appear

Translation

Lord Buddha the son of Añjana will appear in the province of Gayā.

According to authorised śāstra this confirms that Lord Viṣṇu's incarnation of Buddha appeared at Gayā in the Bihār region of India as the son of Añjanā. On the other hand it is a historical fact that Śākya Singha Buddha was born at Kapilavastu in Nepal as the son of Māyādevī. So it is clear that the two are not one and the same and that although Śākya Singha is today revered in this world as the Buddha he factually has no relationship in any way regarding Viṣṇu tattva or any connection with any incarnations of Lord Viṣṇu.

At different places in the Pūraṇas māyāvādism has been defined as belonging to the Buddhist pantheon. Because of this it is imperative that we deliberate fully on what is the Buddhist pantheon.

Any system of philosophy preached by Viṣṇu Avatāra Buddha must be understood to be authentic Buddhism and as He is one of the ten incarnations of Lord Viṣṇu we must acquaint our readers with what the scriptures state about His incarnation as the son of Añjanā at Gayā and who is the original Buddha. In the eternally transcendental slokas of the "Gita Govinda" we find:

वेदानुद्धरते जगन्ति वहते भूगोलमुद्बिभ्रते
दैत्यंदारयते बलिं छलयतेक्षत्रक्षयं कुर्वते ।

पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान्मूर्छयाते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥ ३६ ॥

*vedān uddharate jaganti vahate bhūgolam udbibhrate
daityaṁ dārayate balim chalayate kṣatra kṣayaṁ kurvate
paulastyam jayate halaṁ kalayate kārūṇyam ātanvate
mlecchān mūrchayate daśākṛtikṛte kṛṣṇāya tubhyaṁ namaḥ*

vedan—vedas, uddharate—protecting, jaganti—worlds,
vahate—bearing, bhugolam—the mountain of earth,
udbibhrate—upraising, daityam—demon, dārayate—tearing
apart, balim—Bali Mahārāja, chalayate—cheating, kṣatra—the
kṣatriyas, kṣayaṁ—the destruction, kurvate—making,
paulastyam—Rāvana, jayate—conquering, halaṁ—plough,
kalayate—holding, kārūṇyam—compassion, ātanvate—spread-
ing, mlecchān—the meateaters, mūrchāyāte—deluding,
daśākṛtikṛte—possessing ten incarnations, kṛṣṇāya—O' Kṛṣṇa,
tubhyaṁ—to you, namaḥ—salutation

Translation

Salutations to you O' Kṛṣṇa who possesses the ten incarnations :
protecting the Vedas as Matsya, uplifting the world as Varaha,
bearing the mountain of earth as Kurma, tearing apart the de-
mon as Narasingha, cheating Bali Mahārāja as Vamanadeva,
destroying the kṣatriyas as Parasurama, conquering Rāvana as
Rāma, holding the plough as Balarama, spreading compassion
as Buddha and deluding the meateaters as Kalki.

Also in the Daśa Avatāra Stotram by Śrīla Jayadeva
Gosvāmīpada, in the ninth śloka there is further information
about Lord Viṣṇu's incarnation of Buddha.

निन्दसि यज्ञ विधेरहह श्रुतिजातम्
सदय हृदय दर्शित पशुघातम् ।
केशवधृत बुद्ध शरीर
जय जगदीशहरे जय जगदीश हरे ॥ ३७ ॥

*nindasi yajña vidherahaha śrutijātam
sadaya hṛdaya darśita paśughātam*

keśava dhṛita buddha śārīra
jaya jagadīśa hare jaya jagadīśa hare

nindasi—you blame, yajña—sacrificial, vidheh—injunctions, ahaha—how wonderful, śrutijātam—groups of Vedic statements, sadaya—kind, hṛdaya—heart, darśita-paśughātam—condoning the slaughtering of animals, keśava—O' Keśava, dhṛita—you, buddha—Lord Buddha, śārīsa—incarnation, jaya—victory, jagadīśa—O' lord of the worlds, hare—O' Hari

Translation

O' Keśava who incarnated as Lord Buddha, O' Lord of all the worlds, O' Hari, O' kind hearted One who blamed the group of Vedic hymns and sacrificial injunctions condoning the slaughtering of animals.

Now what must be seriously considered is what relationship does the Viṣṇu incarnation of Buddha have with Śaṅkarācārya. Since Śaṅkarācārya's māyāvādī philosophy is totally rooted to Buddhism we must determine with a clear methodology the nature of the two. The opinion which Śaṅkarācārya disseminated about Buddha cannot be accepted as being correct and justified. Śaṅkarācārya's presented the idea that Viṣṇu Avatāra Buddha and Śākya Singha Buddha were one and the same which is completely false and thus this was the beginning of the illusory mechanisms of māyāvāḍism. Our revered gurudeva, Srila Prabhupāda Bhakti Siddhanta Sarasvatī Gosvāmī revealed that Śākya Singha Buddha was merely a vastly learned person who had attained some inner realizations. So when Śaṅkarācārya placed Śākya Singha on the high absolute platform of incarnation then he displays undue reverence for him although as we have demonstrated earlier he also spoke of the same Śākya Singha as being in delirium, bleating in insanity. These contradictions one of reverence and one of feigned and pretended anger were used to misguide the people and the artificial web of illusory māyāvāḍism expanded.

Now the fundamental question arises is why Śaṅkarācārya misrepresented Śākya Singha Buddha as being Viṣṇu Avatāra Buddha as if the two were synonymous and where was this first begun. The answer is to be found in Śaṅkarācārya's, Śārīraka Bhāṣya where he surreptitiously interpolated the word *sugata* which is indicative of Viṣṇu Avatāra Buddha and falsely

used it instead to represent Śākya Singha Buddha. The relevant extract from Śarirāka Bhāṣya is as follows:

सर्वथाऽप्यनादरणीयोऽयं सुगत सिद्धान्तः श्रेयस्कामैः
इत्यभिप्रायः ॥ ३८ ॥

*sarvathā api anādaraṇīyo ayaṁ sugata samāyāh
śreyaskāmaih iti abhiprāyah*

sarvathā—by all means, api—even, anādaraṇīyah—to be disregarded, ayaṁ—this, sugata—Buddha, siddhantaḥ—the doctrine, śreyaskāmaih—for those who desire their own welfare, iti—is, abhiprāyah—the opinion

Translation

By all means necessary the doctrine of Buddha is to be disregarded by those who desire their own welfare, in our opinion.

By using the word *sugata* in his Śarirāka Bhāṣya commentary on Vedānta-sūtra, Śaṅkarācārya falsely interpolated Śākya Singha Buddha as if he were Viṣṇu Avatāra Buddha. The word *samāyāh* indicates the ontology or siddhanta. *Sugata samāyāh* or *Sugata siddhanta* then indicates Viṣṇu Avatāra Buddha and not Śākya Singha Buddha. The use of the name *Sugata Buddha* for Viṣṇu Avatāra Buddha was already existing in Buddhist scriptures. Amarakośa gives the evidence that bears witness to this. Buddhist atheist Amarasingha was the compiler of this ancient and very authorized book. The chronology of Amarsingha's advent was about 550 A.D. which places him about 150 years prior to the advent of Śaṅkarācārya. He was the mixed caste son of a brāhmaṇa father, Śabara Svāmī by a sudra mother. The proof of this is recorded in ancient Sanskrit lore.

ब्राह्मण्यामभवत् वराहमिहिरो ज्योतिर्विदाभग्नणीः
राजा भक्तुहरिश्च विक्रमनृपः क्षत्रात्मजायामभूत् ।
वैश्यायां हरिचन्द्रवैद्य तिलको जातश्च शुक्रं कुती
शूद्रायाममरः षडेव शबरस्वामी द्विजस्यात्मजाः ॥ ३९ ॥

*brāhmaṇyām abhavat varāha mihiro jyotirvidam agranīh
rājā bharṭṛharīh ca vikramanṛpah kṣatrātmajāyām abhūt
vaiśyāyām haricandra vaidya tilako jātah ca śaṅkuh kṛtī
śūdrāyām amara sad eva śabara svāmī dvija sya atmajāh*

brāhmaṇyām—in a brāhmaṇa mother, abhavat—was born, varāhamihira—Varāhamihira, jyotirvidam—of astrologers, agranīh—the best, rājā—the king, Bharṭṛharīh—Bharṭṛhari, ca—and, vikramanṛpah—King Vikramāditya, kṣatrātmajāyām—in a kṣatriya lady, abhūt—was born, vaiśyāyām—in a Vaiśya lady, haricandra—Haricandra, vaidya-tilako—the best of physicians, jātah—was born, ca—and, śaṅkuh—Śaṅkuh, kṛtī—the blessed, śūdrāyām—in a śūdra lady, amara—Amara, sad—six, eva—only, śabara svāmī—Śabara Svāmī, dvija—twice born, sya—of a, atmajāh—sons

Translation

Śabara Svāmī gave birth to only six sons. Varāhamihira the best of astrologers was born of a Brahmin lady. King Bharṭṛhari and King Vikramāditya were born by a Kṣatriya lady. Haricandra the best of physicians and the blessed Śaṅkuh were born from a Vaiśya lady and Amara was born of a śūdra lady. Vaiṣṇava Vijaya!

Two Different Buddhas Confirmed by Amarakośa

Amarasingha compiled many Buddhist scriptures and books. Many of these fell into the hands of Śaṅkarācārya. With the exception of the book "Amarakośa " Śaṅkarācārya burned all the other scriptures. The book " Amarakośa " was especially preserved by him because it incorporated specific details about Viṣṇu Avatāra Buddha , Who is referred to as *sugato buddho*. Below we are giving the relevant extracts to further clarify with certainty that Viṣṇu Avatāra Buddha and Śākya Singha Buddha are definitely without a doubt not one and the same.

सर्वज्ञः सुगतो बुद्धो धर्मराजस्तथागतः
समन्तभद्रो भगवान्मारजित्लोकजिज्जिनः ।

षडभिज्ञो दशबलोऽद्वयवादी विनायकः
मुनिन्द्र श्रीघनः शास्ता मुनिः ॥ ४० ॥

*sarvajñah sugato buddho dharmarājah tathāgataḥ
samanta bhadro bhagavān mārājit lokajit jinaḥ
ṣaḍabhijño daśabalo advayavādī vināyakaḥ
munindraḥ śrīghanaḥ śāstā munīḥ*

sarvajñah—all knowing, sugato—transcendental, buddho—Buddha, dharmarājah—king of righteousness, tathāgataḥ—he who has come, samanta—beneficent, bhadro—all encompassing, bhagavān—Lord, mārājit—conqueror of Māra, lokajit—conqueror of worlds, jinaḥ—he who controls his senses, ṣaḍabhijño—protective against the six enemies, daśabalo—possessor of ten powers, advayavādī—speaker of monism, vināyakaḥ..foremost leader, munindraḥ—lord of ascetics, śrīghanaḥ—embodiment of splendour, śāstāmuniḥ—teacher of ascetics

Translation

All knowing, transcendental, Buddha, king of righteousness, he who has come, beneficent, all encompassing, Lord, conqueror of the god of love Māra, conqueror of worlds, he who controls his senses, protector of the six enemies, possessor of the ten powers, speaker of monism, foremost leader, lord of the ascetics, embodiment of splendour and teacher of ascetics.

The above sloka contains eighteen names of Viṣṇu Avatāra Buddha including the name *sugato* and the sloka below contains the seven aliases of Śākya Singha Buddha without any mention of *sugato*.

शाक्यमुनिस्तु यः सः शाक्यसिंहः सर्वार्थसिद्ध शौद्धोदनश्च सः ।
गौतमाश्चार्कबन्धुश्च मायादेवी सुतश्च सः ॥ ४१ ॥

*śākyamuniḥ tu yah saḥ śākyasiṃhaḥ sarvārthasiddha
śauddhodanaḥ ca saḥ / gautamaḥ carkabandhuḥ ca māyādevī
sutaḥ ca saḥ*

śākyamuniḥ—teacher of the Śākyas, yah— who, sah—he, śākyasimhaḥ—lion of the Śākyas, sarvārthasiddha—accomplishing all goals, śauddhodaniḥ—son of Śuddhodana, ca—and, sah—he is, gautamaḥ—of Gautama's line, cakrabandhuḥ—friend of the entrapped ones, ca—and, māyādevī-sutaḥ—son of Māyādevī, ca—and, sah—he

Translation

Teacher of the Śākyas, lion of the Śākyas, accomplisher of all goals, son of Śuddhodana, of Gautama's line, friend of the entrapped ones, the son of Māyādevī.

In the commentary on Amarakośa by Śrīla Raghunatha Cakravatī, he also divided the slokas into two sections. To the eighteen names of Viṣṇu Avatāra Buddha he writes the words *astadaś buddha* which includes the names "*sarvajnah sugato buddho*" so sugata clearly refers only to Viṣṇu Avatāra Buddha. Also in his commentary on the seven aliases of Śākya Singha Buddha he writes: "*ete sapta śākya bangśabatirneh buddha muni bishete*" meaning that all the aliases from Śākya Muni until the son of Māyādevi are belonging to the Śākya dynasty. This is another clear and concise proof confirming the separate existence of two different Buddhas.

Another example is given in the Amarakośa from Serampore by H.T. Colebrook published in 1807. On pages two and three have been given further clarification on the word Buddha listing the seven aliases of Śākya Singha and defining him as the founder of the Buddhist religion named after him. Colebrook mentions the commentary where he had his cue and refers to it in the books preface. Besides the commentary by Śrīla Raghunatha Cakravatī there are twenty-five other commentaries mentioned as well but we will not list their names here fearing to make this book too voluminous. In conclusion all evidence undeniably proves that it was Śākya Singha Buddha and only Śākya Singha Buddha who promulgated the doctrines of atheism and nihilism which comprises the philosophy of Buddhism in the world today and there is no evidence from any source that can support the idea that this doctrine was ever given by Viṣṇu Avatāra Buddha and thus cannot be attributed to him.

The only reason why Śākya Singha Buddha was also called Gautama was because he was a disciple of Gautama Muni of atheist Kapila Muni's dynasty. This is confirmed in the following sloka from the Sundarānanda Charit.

गुरु गोत्रात् अतः कौत्स ते भवन्तिस्म गौतमः ॥ ४२ ॥

guru gotrāt ataḥ kautsa te bhavanti sma gautamaḥ

guru—teacher, gotrāt—from the family, ataḥ—from this, kautsa—o' Kautsa, te—they, bhavanti—become, sma—have, gautamaḥ—Gautama

Translation

O' Kautsa because his teacher was Gautama they became known from his family line

As this was also one name of Viṣṇu Avatāra Buddha it helped to further increase the illusion that Śākya Singha Buddha was one and the same as Viṣṇu Avatāra Buddha. Vaiṣṇava Vijaya!

Other Buddhist Scriptures Recording Two Different Buddhas

In addition to Amarakośa there are also many other Buddhist scriptures confirming this as fact. In the "Prajñāpāramita Sūtra", "Aṣṭasāhasrik Prajñāpāramita Sūtra", "Śatasahasrik Prajñāpāramita Sūtra", "Lalita Vistara" and others give evidence of three different platforms of Buddhas as described below:

- 1) Ādi Buddha: the original omnipotent Viṣṇu Avatāra incarnation of Lord Buddha
- 2) Bodhisattva Buddha: the Buddhas like Samanta Bhadra who were born enlightened
- 3) Human Buddhas: the Buddhas like Śākya Singha who attained enlightenment in their lifetime

The original incarnation of Lord Viṣṇu as Buddha possessed all opulences and potencies while any other subsequent manifestations that have been referred to as Buddha as well are on a totally different platform possessing only a portion of this

potency in the form of enlightenment. Śākya Singha Buddha was not born a Bodhisattva, he attained Bodhi or enlightenment after years of intense tapasya and severe austerities. Samanta Bhadra was born enlightened and thus he had no need to perform intense tapasya and severe austerities to attain that state. Adi Buddha who incarnated as one of the līlā avatāras of Lord Viṣṇu was a manifestation of the Supreme Absolute truth and totally transcendental to the material existence being perfection personified. He appeared for the specific purpose of putting an end to the slaughter of animals by preaching His philosophy of *ahiṃsā* or the abstaining from violence towards any living entity.

Besides the eighteen names of Buddha found in "Amarakośa" we find in "Lalita Vistara" on page 178 the following reference:

एष धरणिमुन्डे पूर्वबुद्धासनस्थः
समर्थ धनुः गृहीत्वा शून्य नैरात्मवनयिः ।
क्लेशरिपुं निहत्वा दृष्टिजालं भित्त्वा
शिव विरजमशोकं प्राप्स्यते बोधिमाग्र्यं ॥ ४३ ॥

*eṣa dharaṇīmunde pūrvabuddhāsanasthah
samartha dhanuḥ gṛhītvā śūnya nairātmavana yih
kleśaripum nihatvā drṣṭijālaṃ bhitvā
śiva virajamaśokāṃ prāpsyate bodhim agryām*

eṣa—this, dharaṇīmunde—on the pedestal, pūrva—seated, buddhā—Buddha, sanasthah—earlier, samartha—powerful, dhanuḥ—bow, gṛhītvā—holding, śūnyanairātmavana-yih—traveller on the path of void and selflessness, kleśaripum—the enemy in the form of distress, nihatvā—killing, drṣṭijālaṃ—the illusions, bhitvā—breaking away, śiva—auspicious, virajam—detachment, aśokāṃ—griefless, prāpsyate—will attain, bodhim—wisdom, agryām—the best

Translation

This one seated on the pedestal of the earlier Buddha, this traveller on the path of voidism and selflessness, holding the powerful bow which kills the enemy in the form of distress break-

ing the illusions will attain the griefless auspicious detachment and the best wisdom.

It is clearly evident from this sloka that Śākya Singha Buddha considered the pedestal of penance of the original Viṣṇu Avatāra Buddha at Bodhi-Gayā to be extremely sacred and holy. Thus he performed tapasya there sitting under a pipal tree and attained bodhi or enlightenment. In śāstra it is interpreted like this:

कलौ प्राप्ते यथा बुद्धो भवेत्विष्णुः प्रभुः ॥ ४४ ॥

kalau prāpte yathā buddho bhavet viṣṇuḥ prabhuḥ

kalau—the age of kali, prāpte—comes, yathā—just as, buddho—Buddha, bhavet—becomes, viṣṇoh—Viṣṇu, prabho—lord

Translation

Just as in the age of Kali Lord Viṣṇu becomes Buddha.

Lord Viṣṇu incarnated as Adi Buddha the son of Añjanā at Gayā in Bihar, India. He did not incarnate as Śākya Singha Buddha the son of Māyādevi in Kapilavastu, Nepal. So according to Śrīmad Bhagāvatam's sastric verification this is a historical truth and the actual tattva.

It is surmised that the appearance of Viṣṇu Avatāra Buddha took place at least thirty-five hundred years earlier. Regarding his date of birth we learn from the second chapter of "Nirnaya Sindhu" : "*jyaisthe śukle dwitiya ayaṅ buddha janmang bhavishyati*" which means in the second month of the Indian year, on the second day of the bright half of the month Viṣṇu Avatāra Buddha will appear. Further on in the book it is written about the worship of Him: "*poush śuklasya saptaṁyaṅ kuryat buddhasya pujaṇam*" which translates that in the ninth month of the Indian year on the seventh day of the bright half of the month one should worship Viṣṇu Avatāra Buddha. Thus the propitiation, the season and the process of worship of Viṣṇu Avatāra Buddha are all indicated.

In the Viṣṇu Pūraṇa, the Vayu Pūraṇa, the Garuda Pūraṇa and the Skanda Pūraṇa and in many books like the "Devi Bhagavat" and in books like "Śaktipramode" there is mention

about a Buddha. Without an exception they are all only referring to and mentioning Śākya Singha and not Viṣṇu Avatāra Buddha. For those who worship the demigods or for those who are Panchopasak; if they choose to worship Śākya Singha Buddha then it does not concern the followers of Sanātana Dharma and Bhāgavat Dharma.

According to both Indian and Buddhist scholars alike, Śākya Singha Buddha was born in the middle of the 5th century B.C. at Kapilavastu in Nepal near to Lumbini Gardens. It was a very famous township in ancient Nepal and his father was King Suddhodana and his mother was Queen Māyādevī. Later in life after studying under the tutelage of athiest Gautama Muni, he was also called Gautama as we have explained previously. Although Viṣṇu Avatāra Buddha appeared as Añjanā's son in Bodhi-Gayā, India and had been named Gautama, they are not one and the same. So Viṣṇu Avatāra Buddha's place of appearance, time of appearance, parentage and philosophy are all completely different from Śākya Singha Buddha.

So now it can be discerned that the prevalent opinion in the minds of the masses, Buddhist and otherwise in regard to the identity of Buddha is only Śākya Singha Buddha and not Viṣṇu Avatāra Buddha. Conventionally this misunderstanding of the true nature of things is very common in this world but regarding serious concepts and diagnosis we are not unanimous in our agreement of Śāṅkarācārya's understanding of the issue. For Śāṅkarācārya to be impressed by the opulence of Śākya Singha Buddha due to his exhibiting a form of enlightenment is one thing; but to worship his ontological condition of atheism and philosophical judgement of nihilism and then to deceptively create the illusion that Śākya Singha Buddha was one and the same as the original Viṣṇu Avatāra Buddha can not be considered acceptable and must be rejected. Vaiṣṇava Vijaya!

Buddhist Characteristics Appearing in Śāṅkarācārya's Māyāvādi Hypothesis

In the "Prajñā Paranita Sūtra" written by Kishori Mohan Chatterji who was an acknowledged Buddhist, on page 177 it is stated that the negativism of Śāṅkarācārya's māyāvādi hypothesis and the negativism in the Buddhist doctrine are non-different. They are merely two different names for the same philosophy. There is no doubt that Śāṅkarācārya's māyāvādi

hypothesis was a clone of Buddhism. This is self evident by scholars and laymen alike. Here the writer conducted a comparison of the two and definitively proved that the ideas of māyāvāḍism are synchronous with the ideas of Buddhism. So Vijñān Bhikṣu along with the Saṅkya philosophers, Pantajali philosophers, yogis, sages and rishis, Ācaryas like Rāmānujā, Nimbarka, Viṣṇusvāmī and Madvācarya, Vedantists like Baladeva Vidyabhusan and even the Buddhists themselves all regarded Śaṅkarācārya as a patron of Śakya Singha Buddha's ideological and theological concepts.

Śaṅkarācārya himself as cited earlier also displayed great reverence for Śakya Singha Buddha and different Pūraṇas describe these ideas as symptoms of covert Buddhism. The reasonings of the infallible Pūraṇas are irrefutable and although the followers of Śaṅkarācārya staunchly oppose these slokas as interpolations even without any substantial evidence to support their claim as justified; with the simplest exploratory research anyone can see that the māyāvāḍism of Śaṅkarācārya and the athieistic nihilism of Śakya Singha Buddha share common fundamentals.

If one studies the historical backgrounds there will be found many similarities and affinities between Buddhism and māyāvāḍism. Traditionally we have seen that followers of Śaṅkarācārya are not very satisfied by our opinion of them as covert Buddhists; but just to remove their objections on this point and to gradually bring about a change in their understanding based on revealed scriptures we are humbly presenting Śaṅkarācārya's hypothesis along side of Śakya Singha Buddha's hypothesis and will compare the two. Since Buddhism and māyāvāḍism have so much in common and since it is a fact that Śakya Singha Buddhist philosophy had been prevalent in India for almost one thousand years before Śaṅkarācārya's prolific promulgation of māyāvāḍism throughout India; it is important to understand exactly how the basic fundamentals of māyāvāḍism were nourished from Buddhism and how based on these fundamentals māyāvāḍism was able to grow and flourish. This we wish to now get the readers of our humble treatise acquainted with.

Nature herself is māyā, in the form of being part and parcel of the external energy called māyā. So Śakya Singha Buddha's naturalism is then also in the arena of māyāvāḍism. The word buddha means knowledge. The knowledge which comes from

the womb of māyā is called māyāvādism. Indeed it was after the birth of Śākya Singha from the womb of his mother, Māyādevi that the theory of illusion took definite form and became manifest and publicised. Viṣṇu Avatāra Buddha's philosophy based on ahimśa or non-violence was totally different from Śākya Singha Buddha's philosophy of atheistic nihilism and today modern monism is completely different from pre-Buddhist monism.

Now we will give a comparative analysis of the unity of concepts between Buddhism and māyāvādism even though they appear as a dichotomy. Vaiṣṇava Vijaya!

Śākya Singha Buddha Nullifies the Existence of the Universe

According to Śākya Singha Buddha the universe is non-existent and was non-existent in the beginning. The universe being evil in the beginning and evil in the end must also be evil in the middle as well. Time is not dealt with rationally in his philosophy either. According to him nothing was in the beginning and nothing will be at the end and because the past was non-existent and the future will also be non-existent then it precludes that the present is also non-existent. Carrying this philosophy further he postulates that the present is but another name for the past and the future.

Continuing on he deduces that any action before it is performed is in the future but the moment it is performed it becomes the past and since the present is nothing but the illusory space between a non-existent past and a non-existent future it must be non-existent as well. Armed with this argument the followers of Śākya Singha Buddha have concocted a way to attempt to dismiss the existence of the universe. In all fairness regarding this mentality, if we say that " Rama is alive " does this not denote that there is someone with the name Rama? How can it be misunderstood that there is no one by the name of Rama? In that case this would also nullify the existence of you and I, Śākya Singha Buddha and his followers and everything else. If nothing exists then how was Śākya Singha Buddha able to take birth in this world? How was he able to renounce his kingdom? How was he able to establish his philosophy? How was he able to have to make disciples? How was he able to do

all these things if nothing exists and how was it possible to keep records of these events?

When we examine these things with the light of knowkedge it is clear that whatever has transpired has existed and that the past, present and future also exist along with it. So it can be seen that the philosophy of Śākya Singha Buddha and the present day Buddhist theology denies the existence of this universe as well the time factor of past, present and future. Śāṅkarācārya also acquiesenced to this kind of ontology which we will now definitively prove. Vaiṣṇava Vijaya!

Śāṅkarācārya Also Nullified the Existence of the Universe

Śāṅkarācārya faithfully following in the footsteps of Śākya Singha Buddha also accepted the view of a non-existent universe without any past or future and called it avidyā. It is not possible to explain philosophically or express actually what it fully entails because of it's immense propensity. Śāṅkarācārya in his book "Ajñānbodhini" wrote about the universe; if we analyse these writings we can come to terms with what he meant by avidyā and realize its inherent nature as given below.

भो भगवान्यद् भ्रममात्रं सिद्धं तत्किं सत्यम् ?
अरे यथा इन्द्रजालं पश्यन्तं जनं व्याघ्रं जलं तडिदादि
असत्यतया प्रतिभाति किं
इन्द्रजालं भ्रमं निवृत्ते सति सर्वं मिथ्या इति जानाति इदं तु
सर्वेषामनुभवः सिद्धम् ॥ ४५ ॥

*bho bhāgavan yad bhrama mātra siddham tat kim satyam
are yathā indrajālam paśyantam janam vyāghra jala tadid
ādi asatyatayā pratibhāti kim / indrajāla bhrama nivṛṛte sati
sarvam mithyā iti jānāti idam tu / sarveṣām anubhava
siddham*

bho bhāgavan—o' lord, yad—that which is, bhrama—illusion,
mātra—mere, siddham—established, tat—that, kim—is it?,
satyam—real, are—what to say, yathā—just as, indrajālam—

magic show, paśyati—sees, vyāghra—tiger, jala—water, tadid—lightning, ādi—such as, asatyatayā—as unreal, pratibhāti—seems, kim—is it, indrajālam—magic show, bhrama—illusion, nivṛte—ended, sati—is, sarvam—everything, mithyā—unreal, iti—as, jānāti—one knows, idam—this, tu—yet, sarveṣām—of all, anubhava—by the experience, siddham—established

Translation

O' Lord, that which is established as mere illusion, can it be real? What to say just as when one sees a magic show with a tiger, water and lightening, does it seems unreal? When the illusion of the magic show is ended one knows everything was unreal. This is established by the experience itself.

By these slokas in the Ajñānbodhini, Śaṅkarācārya postulates that the world is an illusion and unreal like a magicians trick and in next slokas from his book Nirvāṇa Dashaka he records:

न जाग्रं न मे स्वप्नो व सुषुप्तिर्न विश्वे ॥ ४६ ॥

na jāgram na me svapno va suṣuptir na viśve

na—not, jāgram—waking state, na—not, me—my, svapno—dream state, va—or, suṣuptir—deep sleep state, na—not, viśve—all

Translation

I have no waking state nor dream state nor the state of deep sleep.

By this sloka Śaṅkarācārya dissolved existence in the same manner as Śākya Singha Buddha and continuing further in verse three of his book "Atmapanchak", Śaṅkarācārya writes the following:

आभाति इदं विश्वं आत्मनि असत्यम्
सत्यं ज्ञानानन्द रूपे विमोहात् ।
निद्रा मोहात्स्वप्नवत् तत् न सत्यं
शुद्धः पूर्णः नित्य एकः शिवोऽहम् ॥ ४७ ॥

*ābhāti idam viśvam ātmani asatyam
satya jñāna ānanda rūpe vimohāt
nidrā mohāt svapnavat tat na satyam
śuddhaḥ pūrṇah nitya ekah śivo aham*

ābhāti—looks, idam—this, viśvam—world, ātmani—in the self, asatyam—unreal, satya—real, jñāna—knowledge, ānanda—bliss, rūpe—form, vimohāt—due to the delusion, nidrā—sleep, mohāt—the delusion, svapnavat—like a dream, tat—this, na—nor, satyam—real, śuddhaḥ—pure, pūrṇah—complete, nitya—eternal, ekah—one without a second, śivo—auspicious, aham—I am

Translation

This unreal world looks real to the pure self in the form of knowledge and bliss due to the delusion; just as in the delusion of sleep one dreams but it is not real. So I am pure, complete, eternal and auspiciously one without a second.

The words "*svapnavat tat na satyam*" refers to this world not being real. That this world is like a dream and therefore false. That the perception of this world is like the perception of a dream while sleeping; but this is factually not true. Śākya Singha Buddha at some places stated that this world as in a habit appears dreamlike and it is consistent from the point of view that habit and dream both stem from the imagination. When a dream appears from the imagination it appears as a manifestation of habit. This is the conviction of the philosophers. Although Śāṅkarācārya in his Śārīraka Bhāṣya commentary of Vedānta-sūtra attacked this habit dreamlike theory of the Buddhists; yet his hypothesis of the unreality of the universal phenomena and the habit dreamlike theory of the Buddhists are fundamentally the same in content although different in language.

Śāṅkarācārya presented avidyā as ineluctably inexpressible by stating: "*sat asat vilakṣaṇa anirvacanīyatra*", meaning that avidyā or nescience is beyond description as it is neither existent or non-existent. Explained in such an ambiguous manner which factually is no different from Śākya Singha Buddha's timeless theory; like the example of oyster and silver, is due only to ignorance. So this sense of the silver in an oyster shell

being actual silver is due to its shine depending on one's angle of vision and it is only temporary. Buddhist ideas are also viewed from a particular angle of vision and being limited are hence not eternal but only temporary having no time continuum of past, present and future this ignorance is not unreal but very real indeed.

The publisher of Advaita Siddhi, the venerable writer, Sri Rajendra Nath Ghose while commenting on Śaṅkarācārya put forth a very surprising point of view. He proposed that something which is non-existent gives a reflection; but something which actually exists does not give a reflection as in the *Brahman*. So the Buddhist ontology is also a reflection of what is non-existent. The reknown Buddhist scholar, Jñānashri recorded, "*yat sat kṣaṇikam*" which means: "whatever is existing that is momentary." This is totally false and completely dependent on a material understanding denying the eternality of soul, the eternality of the spiritual world and the eternal, transcendental position of the Supreme Lord Personality of Godhead, Himself. Śaṅkarācārya writes in the 44th verse of his book "*Aparokṣhānubhūti*" about the temporary nature of this world, echoing his mentor Śākya Singha Buddha in the following sloka:

रज्जु अज्ञानात् क्षणेन एव यद्वद् रज्जुः हि सर्पः ॥ ४८ ॥

rajju ajñānāt kṣaṇena eva yadvad rajjuh hi sarpiṇī

rajju—a rope, ajñānāt—after the ignorance, kṣaṇena—in a moment, eva—only, yadvad—just as, rajju—a rope, hi—itsself, sarpaḥ—a snake

Translation

Just as a rope is a rope in a moment after the ignorance of it being a snake is dispelled.

If one were to step on a rope in the dark one could easily mistake it for a snake. Although the mistake may be quite shortlived and temporary. So he concluded that the universe which appears as real is like this and also a mistake in one's understanding. So now we will reflect on the three dimensional, timeless, non-existent universe theory of Śaṅkarācārya and determine how it differs from Śākya Singha's Buddhism. Vaiṣṇava Vijaya!

Brahman and Non-Existence

We have carefully and objectively analysed the concepts of the universe as postulated by Śākya Singha Buddha and Śaṅkarācārya. If the universe is non-existent, false and momentary then what is real and eternal. First we will discuss what is eternal and real for the followers of Buddhism and this is non-existence and nirvāṇa. For the followers of māyāvāḍism the doctrine of atheism that there is no god or that we are all god is what is real and for them what is eternal is the *Brahman* being the final knowledge. According to Śaṅkarācārya that which can be perceived is existent. Śākya Singha Buddha declared that which gives us a perception is non-existent. Śaṅkarācārya signified this with the word *Brahman* which concerns this humble treatise more directly; and by preserving all the attributes of nothingness he echoed Śākya Singha Buddha's philosophy faithfully.

In regard to Śaṅkarācārya in the book "Jaiva Dharma" by Śrīla Bhaktivinode Thakura it is written that when Paramahansa Babaji Mahāraj heard Śaṅkarācārya's name he gave obeisances and said "Śaṅkara sakṣat" always remember that he is like the preceptor to the Vaiṣṇavas. Śaṅkarācārya was a perfect Vaiṣṇava and this is why Śrī Caitanyadeva Mahāprabhu would always refer to him as ācārya. Without committing any offence to the lotus feet of the obedient servitors of the Supreme Lord, Śaṅkarācārya carried out his Divine order of placing before the populace the way to take shelter of non-existence through the covert medium of māyāvāḍism. Śaṅkarācārya did this specifically at the behest of Lord Viṣṇu and at a time when the world was in dire need of this valuable service. Due to the influence of their non-existence doctrine by the Buddhists, the Vedas were being ignored and had become almost forgotten. The studying of the Vedas was not considered an essential daily requirement and the normal activities of varnaśrama dharma had become degenerated and degraded. Non-existence is a form of atheism because everything is looked at as temporal even though it has a faint glimmer of human soul in it. At this time most of the Brāhmaṇas had become total Bhuddists totally shunning Sanātana Dharma and Bhāgavata Dharma. What Śaṅkarācārya accomplished with immense energy was that he

successfully transformed Śākya Singha Buddha's non-existence doctrine of Buddhism into the Brahmāvad of his māyāvādī hypothesis. This was a natural and necessary endeavor and India is eternally indebted to him for this noble accomplishment. Activities in this world are judged from two points of view: temporal or eternal. The activities accomplished by Śāṅkarācārya though prolific are considered temporal although it made possible the appearance of many nice fruits. The accomplishments of Śāṅkarācārya laid the foundation for Rāmānuja, Madhvācārya, Viṣṇusvamī, Nimbarka to build a grand structure upon and later Lord Caitanya Mahaprabhu consolidated their four philosophies into a comprehensive and unified conclusion. So Śāṅkarācārya was a great friend of Vaiṣṇavism and one of its earliest ācāryas.

So continuing on with this treatise we have given evidence that there is basically no distinction between the non-existence hypothesis of the Buddhists and the *Brahman* hypothesis of the māyāvādīs. We will fortify these proofs with more testimony in the succeeding pages. Vaiṣṇava Vijaya!

Evidence of Śākya Singha Buddha's Doctrine of Non-Existence

The Prajñāparamita-sūtra is a very important scripture of the Buddhist Gāthā. In the second sūtra of this book it mentions of the non-existent as follows:

आकाशमिव निर्लेपां निश्रपञ्चां निराक्षरम् ।
यस्तां पश्यति भावेन स पश्यति तथागतम् ॥ ४९ ॥

*ākāśam iva nirlepām niśrapañcām nirakṣarām
yas tām paśyati bhāvena sa paśyati tathāgatam*

ākāśam—the sky, iva—like, nirlepām—undecipherable, niśrapañcām—unmanifest, nirakṣarām—silent, yas—he who, tām—if, paśyati—sees, bhāvena—with contemplation, sa—he, paśyati—perceive, tathāgatam—non-existent

Translation

Those who perceive you with contemplation as undecipherable, unmanifest and silent like the sky perceives the non-existent.

In the sixteenth sutra of the Prajñāparamita-sūtra it goes in further detail as given below:

सुर्दुर्बोधः असि माया इव दृश्यसे न च दृश्यसे ॥ ५० ॥

surdurbodhaḥ asi māyā iva dṛśyase na ca dṛśyase

sudurbodhaḥ—difficult to understand, asi—you are, māyā—illusion, iva—like, dṛśyase—you are seen, na—not, ca—and, dṛśyase—you are seen

Translation

You are very difficult to understand, like an illusion you are seen and not seen.

In the second round of the Buddhist scripture “Aśtasāhaśrikā Prajñāparamita” it is given like this:

सर्व धर्मा अपि देवपुत्र माया उपमः स्वप्न उपमः
प्रत्येक बुद्धो अपि माया उपमः स्वप्न उपमः ।
प्रत्येक बुद्धत्वमपि माया उपमः स्वप्न उपमः
सम्यक् संबुद्धत्वमपि माया उपमः स्वप्न उपमः ॥ ५१ ॥

*sarva dharmā api devaputra māyā upamaḥ svapna upamaḥ
pratyeka buddho api māyā upamaḥ svapna upamaḥ
pratyeka buddhatvam api māyā upamaḥ svapna upamaḥ
samyak sambuddhatvam api māyā upamaḥ svapna upamaḥ*

sarva—all, dharmā—religions, api—even, deva—god, putra—son, māyā—illusion, upamaḥ—like, svapna—a dream, upamaḥ—like, pratyeka—each, buddho—Buddha, api—even, māyā—illusion, upamaḥ—like, svapna—dream, upamaḥ—like, pratyeka—each, buddhatvam—every Buddha, api—even, māyā—illusion, upamaḥ—like, svapna—a dream, upamaḥ—

like, samyak—doctrines, sambuddhatvam—of the Sambuddhas, api—even, māyā—illusion, upamaḥ—like, svapna—a dream,

Translation

O' son of God all religions are an illusion like a dream and Buddha is also an illusion like a dream and every Buddha is an illusion like a dream and the doctrines of even the Bodhi Buddhas are an illusion like a dream.

Madhavācārya and Sāyanācārya in the book "Sarvadarśan Samgraha" described the philosophy of Śākya Singha's Buddhism like this:

माध्यामिकास्तावदुत्तम प्रज्ञा इत्थमचीकथम्
 भिक्षुपादप्रसारणन्यायेन क्षणभङ्गाद्यभिधामुखेन
 स्थायित्वा अनुकूलवेदनीयामत्र अनुगतत्वं सर्वं सत्यत्र भ्रमं व्यावर्तेन
 सर्वं शून्यतायामेव पर्यवसानम्
 अतस्तत्त्वं सदसदुभय अनुभय आत्मकं चतुष्कोटिं विनिर्मुक्तं शून्यमेव
 ॥ ५२ ॥

*mādhyamikās tāvad uttama prjñā ittham acīkathan
 bhikṣupādaprasārana nyāyena kṣaṇabhaṅgā dyabhidhā mukena
 sthāyitva anukūla vedanīyamatra anugatatva sarva satyatra
 bhrama vyāvartena / sarva śūnyatāyām eva parya vasānam
 atas tattvam sad asad ubhaya anubhaya ātmaka catuṣkoti
 vinirmuktaṁ śūnyam eva*

mādhyamikās—the Mādhyamikās, tāvad—while, uttama—very, prajñā—intelligent, ittham—this, acīkathan—told, bhikṣupādaprasārana—a beggar stretching his legs, nyāyena—the analogy, kṣaṇabhaṅgā-dyabhidhā-mukena—introducing the momentariness and other theories, sthāyitva-anukūla-vedanīyatva-anugatatva-sarva-satyatra-bhrama-vyāvartena—by the way of excluding the illusory as being everything real, steady, favorable, experienced or succeeding thing, sarva—everything, śūnyatāyām—is void, eva—only, parya-vasānam—ends, atas—hence, tattvam—reality, sad-asad-ubhaya-anubhaya-ātmaka—

catuṣkoti-vinirmuktaṁ—all together different from existent or non-existent or both or none of the two, sūnyam—void, eva—only

Translation

While the intelligent Mādhyamikās told thus the analogy of a beggar stretching his legs by way of introducing the theory of the momentariness of everything which ends in the total void by excluding permanence, favorableness, experience and succeeding things as illusory. Hence the reality is void, free from existence and non-existence, both or neither of the two.

Purport

Here is a perfect example of the existent non-existent hypothesis postulated by those who profess to practice abstinence and have high wisdom. They believe that every type of existence is illusory and ultimately ends in non-existence and that this world is nothing more than a habitual, momentary appellation.

Also in the twenty-ninth verse of “Sarva Darśan Samgraha” is further reference to non-existence.

केचन बौद्धाः बाह्येषु गन्धादिषु आन्तरेषु रूप स्कन्धेषु सत्सु अपि ।
तत्र अहास्थमुत्पाद इदं सर्वं शून्यमिति प्राथमिकान्विनेयानचिकथन्
॥ ५३ ॥

*kecana bauddhāh bāhyeṣu gandha ādiṣu āntareṣu rūpa
skandheṣu satsu api / tatra ahāsthā utpāda itam sarvam
śūnyam iti prāthamikān vineyān acikathan*

kecana—some, bauddhāh—Buddhists, bāhyeṣu—in the external, gandha—scent, ādiṣu..and others, āntareṣu—in the internal, rūpa—form, skandheṣu—in the arena, satsu—existing, api—though, tatra—in that, ahāsthā—no faith, utpāda—create, itam—to, sarvam—everything, śūnyam—void, iti—thus, prāthamikān—primary, vineyān—disciples, acikathan—told

Translation

Some Buddhists creating a lack of faith regarding the existing externals of scent, sight, hearing, tasting, touching and feeling although having an internal form have told that their primary disciples that everything is void.

In the twenty-first chapter of the Buddhist book "Lalita Vistara" there is a narration recording that the philosophy of Śākya Singha Buddha dissolved the material existence with the aid of nihilistic arrows shot from non-existential bows. One reference is given below:

समर्थः धनुः गृहित्वा शून्य नैरात्म्य बन्दिनोः क्लेशरिपुमिहत्य

॥ ५४ ॥

samarthaḥ dhanuḥ gr̥hitva śūnya nairātmya bandinoḥ kleśa ripum nihatya

samarthaḥ—a capable person, dhanuḥ—bow, gr̥hitva—holds, śūnya-nairātmya-bandinoḥ—of one entrapped by void and non-selflessness, kleśa—afflictions, ripum—enemy, nihatya—kills

Translation

A capable person holds the bow and kills the enemy of afflictions of the imprisonment of voidism and non-selflessness.

We learn from these Buddhist books by what means they have formulated their understanding. The evidence given in these books state that a non-existent object like the sky is non-attributive and whatever we may think or do for our own personal good or for the benefit and welfare of others is also non-existent and non-attributive. A dreamlike illusion known as māyā. According to the Buddhist book "Prajñāpāramitā Sūtra" even if deceit is only momentary its basic cause is non-existent and if the quality and flavor of a mango is removed then the mango becomes non-existent.

Śākya Singha Buddha stated that anything without quality and virtue is non-existent and Śaṅkarācārya states that anything without reality is *Brahman*. So this word jugglery and mental gymnastics is the nature of their illusory conclusions and Śaṅkarācārya's unattributeless *Brahman* is synonymous with this illusion although cloaked in another form. Vaiṣṇava Vijaya!

Evidence of Śaṅkarācārya's Doctrine of *Brahman*

To illustrate how Śaṅkarācārya's *Brahman* doctrine is synonomous with Śākya Singha Buddha's non-existentialism

doctrine we must engage in a comparative study of *Brahman* as found in Śaṅkarācārya's own statements. In sloka forty-five of his book "Aparokṣanubhūti" he writes:

उपादानं प्रपञ्चस्य ब्रह्मणोन्यत् न विद्यते ।

तस्मात्सर्वं प्रपञ्चोऽयं ब्रह्म एव अस्ति न च इतरत् ॥ ५५ ॥

*upādānaṁ prapañcasya Brahmano nyat na vidyate
tasmāt sarva prapañco ayaṁ Brahma eva asti na ca itarat*

upādānaṁ—the material cause, prapañcasya—of the world, Brahmano—*Brahman*, nyat—other than, na—not, vidyate—can be, tasmāt—therefore, sarva—the whole, prapañco—world, ayaṁ—this, Brahmā—*Brahman*, eva—only, asti—is, na—not, ca—and, itarat—anything else

Translation

The material cause of this world can not be other than *Brahman*; so the whole world is nothing but *Brahman* and not anything else.

In sloka forty-nine of the same book he continues this line of reasoning with:

ब्रह्मणः सर्वं भूतानि जायन्ते परमात्मनः ।

तस्मात् एतानि ब्रह्म भवन्त्यित्यवधारयेत् ॥ ५६ ॥

*brahmaṇaḥ sarva bhūtāni jāyante paramātmanah
tasmāt etāni Brahmā bhavanti ity avadhārayet*

Brahmāṇaḥ—from a *Brahmana*, sarva-bhūtāni—all the beings, jāyante—are born, paramātmanah—the highest self, tasmāt—therefore, etāni—these beings, Brahmā—*Brahman*, eva—themselves, bhavanti.become, iti—in this way, avadhārayet—one should think in this way

Translation

All beings born from a *Brahmana*, the highest self, therefore these beings become *Brahman* themselves and one should think in this way.

And further on in sloka ninety-four he concludes:

उपादानं प्रपञ्चस्य मृद्भाण्डस्य इव दृश्यते ।

अज्ञानं च इति वेदान्तैस्तस्मिन्नष्टे क्व विश्वता ॥ ५७ ॥

*upādānaṁ prapañcasya mṛd bhāṇḍasya iva dṛśyate
ajñānaṁ ca iti vedāntaistasmaṁ naṣṭe kva viśvatā*

upādānaṁ—the material cause, prapañcasya—of the world, mṛd-bhāṇḍasya—a pot of clay, iva—like, dṛśyate—is seen, ajñānaṁ—ignorance, ca—and, iti—thus, vedāntais—Upaniṣads, tasmin—when then, naṣṭe—removed, kva—where, viśvatā—the sense of universe

Translation

The Upaniṣads declare that the material cause of the world is like a pot of clay and that when the ignorance is removed where is there any sense of the world.

So according to Śaṅkarācārya's doctrine, *Brahman* is the basic cause of this material world and due to ignorance *Brahman* appears resplendent as the stars and the sun and the visible universes. So for this reason until this ignorance is removed this vision will not change and one will be unable to see that everything is actually *Brahman*. Continuing on in this doctrine Śaṅkarācārya stated that this material universe is the source of fear and suffering. Śākya Singha Buddha with his weapon of non-existentialism tried to remove this fear and suffering.

Analysing these basic concepts of Śākya Singha Buddha and Śaṅkarācārya in the pure light of truth we can see that both the *Brahman* and non-existentialism are the sources of universal suffering. When the resplendence of the universe is lost or gone even then Śākya Singha Buddha's non-existentialism and Śaṅkarācārya's *Brahman* will still survive. So this word jugglery and mental gymnastics synonymous with these two doctrines continues on and on into infinity. Now let us determine how the two enterprised to destroy the resplendence of the universe and the focal point that unites the two doctrines although they both appeared over a thousand years apart. Vaiṣṇava Vijaya!

Śākya Singha Buddha's Path of Salvation

According to Śākya Singha Buddha the path of salvation is attained by realizing the essence of the following philosophical

instructions as elucidated in the following slokas from "Sayana Madhava".

तत् द्विविधं तदिदं सर्वं दुःखं दुःखाय तनं दुःखं ।
साधनं च भावायित्वा तन्निरोधोपायं तत्र ज्ञानं संपादयेत् ॥ ५८ ॥

*tat dvividham tad idam sarvam duḥkham duḥkhāya tanam duḥkha
sāadhanam ca bhāvayitvā tannirodhopāyam tatra jñānam
saṃpādayet*

tat—that, dvividham—two fold, tad—this, idam—itself,
sarvam—full, duḥkham—sorrow, duḥkhāya—to sorrow,
tanam—the source, duḥkha—of sorrow, sāadhanam—the means,
ca—and, bhāvayitvā—the experience, tannirodhopāyam—as a
means of removing it, tatra—true, jñānam—knowledge,
saṃpādayet—one should acquire

Translation

The experience in this world is full of sorrow, it is the means of
sorrow and is the source of sorrow one should acquire true
knowledge which is the means to remove the cause of sorrow.

अत एव उक्तं दुःख समुदाय निरोध मार्गाः ।
चत्वारः आर्य बुद्धस्य अभिमतानि तत्त्वानि ॥ ५९ ॥

*ata eva uktam duḥkha samudāya nirodha mārgāḥ
catvārah ārya buddhasya abhimatāni tattrāni*

ata—thus, eva—only, uktam—it is said, duḥkha—of sorrow,
samudāya—the world, nirodha—the removal, mārgāḥ—the path,
catvārah—four, ārya—Lord, buddhasya—Buddha, abhimatāni—
opinion, tattrāni—truths

Translation

Thus it is said that in the opinion of Śākya Singha Buddha there
are only four truths : sorrow, the world, its removal and the path.

तत्र दुःखं प्रसिद्धं समुदायो दुःख कारणं तद् ।
द्विविधं प्रययो पनिबन्धनो हेतू पनिबन्धनः च ॥ ६० ॥

*tatra duḥkhaṃ prasiddham samudāyo duḥkha kāraṇam tad
dvividham prayayo panibandhano hetū panibandhanah ca*

tatra—in them, duḥkham—sorrow, prasiddham—well known, samudāyo—the world, duḥkha—of sorrow, kāraṇam—the root cause, tad—that, dvividham—is two-fold, prayayo—feeling, panibandhano—connected with the, hetū—cause and effect, panibandhanah—connected with the, ca—and

Translation

Of them all sorrow is well known, the world is the root cause of sorrow and it is two-fold; connected to feelings and connected to cause and effect.

In the seventeenth verse of the Prajñāpāramitā Sūtra we see it is giving it's own praises:

मार्गस्त्वं एको मोक्षस्य नास्ति अन्य इति निश्चयः ॥ ६१ ॥

mārgas tvam eko mokṣasya nā'sti anya iti niścayaḥ
mārgas—the path, tvam—you, eko—only, mokṣasya—of salvation, na—no, 'sti—there is, anya—other, iti—is, niścayaḥ—certain

Translation

It is certain that you are the only path of salvation and there is no other.

Numerous Mahayanic Buddhist books also refer to the Prajñāpāramitā Sūtra as the only way to salvation. In the beginning of Śātasahasrika Prajñāpāramitā Sūtra an idea of the value that Buddhists give to the Prajñāpāramitā Sūtra is revealed below:

न एव तेन विना मोक्षं तस्मात् श्रोतव्यमादरात् ॥ ६२ ॥

na eva tena vinā mokṣam tasmāt śrotavyam ādarāt

na—not, eva—at all, tena—that, vinā—without, mokṣam—salvation, tasmāt—therefore, śrotavyam—one should listen, ādarāt—carefully

Translation

There is no salvation without that, therefore one should listen to it carefully.

In another verse there are more patronising promises of even powers given by the Prajñāpāramitā Sūtra as is evidenced by the following:

या सर्वज्ञतया नयति उपशमं शान्त्यैषिणः श्रावकान्
या मार्गज्ञतया जगद्धित कृपा लोकार्थसंपादिका ।
सर्वाकारमिदं वदन्ति मुनयो विश्वंजया संगता
तस्मै श्रावक बोधिसत्त्व गणिनो बुद्धस्य मात्रे नमः ॥ ६३ ॥

*yā sarvajñatayā nayati upaśamam śāntyaiṣiṇaḥ śrāvakān
yā mārgajñatayā jagaddhita kṛpā lokārthasampādikā
sarvākāram idaṁ vadanti munayo viśvaṁjayā saṁgatā
tasmai śrāvaka bodhisattva gaṇino buddhasya māt্রে namah*

yā—that which, sarvajñataya—omniscience, nayati—leads, upaśamam—mental peace, śāntyaiṣiṇaḥ—desiring peace, śrāvakan—the aspirants, yā—that which, mārgajñatayā—the knowledge of the true path, jagad—world, dhita—possessed, kṛpā—mercy, lokārthasampādikā—accomplishes the goal of the people, sarvākāram—taking every form, idaṁ—this one, vadanti—declare, munayo—the ascetics, viśvaṁjayā—winning all, saṁgatā—always attached, tasmai—I offer, śrāvakan—the aspirants, bodhisattva—the Bodhisattvas, gaṇino—along with, Buddhasya—of Buddha, māt্রে—to the mother, namah—obesiances

Translation

I offer obeisances to the mother of Śākya Singha Buddha along with the aspirants and the Bodhisattvas having the knowledge of the true path which leads to omniscience and mental peace, possessing mercy for the welfare of the world accomplishes the goal of the people, this Prajñāpāramitā Sūtra which with the ascetics are always attached and declare as the winner of all.

In the very first sūtra of the Prajñāpāramitā Sūtra this incite is given:

निर्विकल्पे नमस्तुभ्यं प्रज्ञा पारमिते अमिते ।
या त्वं सर्व अनवद्य अङ्गि निरवद्यैर्निरीक्षसे ॥ ६४ ॥

*nirvikalpe namas tubhyam prajñā pāramite amite
yā tvam sarva anavadya aṅgi niravadyair nirīkṣase*

nirvikalpe—distinctless, namas—obeisances, tubhyam—to you, prajñāpāramite—Prajñāpāramitā Sūtra, amite—o'vast one, yā—such, tvam—you, sarva-anavadya-aṅgi—o' you without a blemish, niravadyair—by those who are faultless, nirīkṣase—you are beheld

Translation

O' vast, distinctless, without a blemish, Prajñāpāramitā Sūtra, obeisances to you, who are beheld by those who are faultless.

If one gives careful consideration to the above sloka it is apparent that what Śāṅkarācārya states about the attainment of *Brahman* is synonymous with the line of thought in "Prajñāpāramitā Sūtra.

We have given evidence earlier to the Buddhists hypothesis that release from temporal bondage and salvation are attained by the cessation of *pratyayopanibandhan* which is sorrow due to faith and *hetupanibandhan* which is sorrow due to cause. A sloka from the Buddhist scripture "*Sayana Madhav*" below will further illustrate this point:

तदुभय करनान्तरं विमलः ज्ञानोदयः वा
मुक्तिः तन्निरोधोपायो मार्गः स च तत्त्व ज्ञानम् ।

तच्च प्राचीन भावना बलाद् भवति इति परमं रहस्यम् ॥ ६५ ॥

*tad ubhaya karanānantaram vimalah jñānodayah vā
muktiḥ tan nirodhopāyo mārگاḥ sa ca tattva jñānam
tac ca prācīna bhāvanā balād bhavati iti paramam rahasyam*

tad-ubhaya-karanānantaram—after subduing both of them, vimalah—pure, jñānodayah—the knowledge rises, va—or, muktiḥ—the salvation, tan-nirodhopāyo—the means of subduing it, mārگاḥ—is the path, sa ca—and that one is, tattva—truth, jñānam—knowledge, tac ca—and that again, prācīna-bhāvanā-balād—by the force of the previous impressions, bhavati—takes place, iti—thus, paramam—topmost, rahasyam—secret

Translation

After subduing both, the pure knowledge rises which is salvation and the path and the means of subduing them is the true knowledge which takes place by the force of previous impressions. Thus it is the topmost secret.

So according to Buddhist thinking, the sorrows of this world have two causes and if these two causes are destroyed then bondage will also be destroyed and the only way to attain the salvation of their formless, distinctless, unattributeless non-existence is to gain this knowledge. Vaiṣṇava Vijaya!

Śaṅkarācārya's Path of Salvation

Understanding the need to determine and define his path of salvation, Śaṅkarācārya specifically compiled the "Stotram Kevaloham". In verse three of this work he states thus:

ब्रह्माभिन्नत्व विज्ञानं भवमोक्षस्य कारणम् ।

येन अद्वितीयमानन्दं ब्रह्मा संपद्यते बुधैः ॥ ६६ ॥

*brahmabhinnatva vijñānam bhava mokṣasya kāraṇam
yena advitīyam ānandam Brahmā saṁpadyate budhaiḥ*

Brahma—Brahman, abhinnatva—oneness, vijñānam—the knowledge of, bhava—attached, mokṣasya—salvation,

kāraṇam—the root, yena—by which, advitīyam—unparalleled, ānandaṁ—bliss, Brahma—*Brahman*, saṁpadyate—is attained, budhaiḥ—by the wise

Translation

The knowledge of the oneness with *Brahman* is the root cause of salvation by which the wise attain the unparalleled bliss of the *Brahman*.

In verse 106 of his book “Aparokśanubhūti”, Śaṅkarācārya explains salvation like this:

त्यागः प्रपञ्च रूपस्य चिदात्मत्वावलोकनात् ।
त्यागो हि महतां पूज्यः सद्यो मोक्षमयो यतः ॥ ६७ ॥

tyāgaḥ prapañca rūpasya cidātmavāvalokanāt
tyāgo hi mahatām pūjyah sadyo mokṣamayo yataḥ

tyāgaḥ—abandoning, prapañca-rūpasya—this phenomenal world, cidāmatvāvalokanāt—by the observation of the self as the highest knowledge, tyāgo—abandonment, hi—indeed, mahatām—is great, pūjyah—is to be honored, sadyo—immediate, mokṣamayo—salvation itself, yataḥ—because

Translation

Abandoning this phenomenal world by the observation of the self as the highest form of knowledge indeed is great and this abandonment is to be honored because it is in itself immediate salvation.

As has just been illustrated according to Śaṅkarācārya's māyāvādī hypothesis, the difference between *Brahman* and what is false is essential for attaining salvation and extricating oneself from temporal bondage. This is the path for the wise so he declared. As we have just seen Śākya Singha Buddha declared also that *prajñā* or unattributed knowledge the path for cessation of temporal bondage. Factually the *Brahman* of Śaṅkarācārya and the *prajñā* of Śākya Singha Buddha are actually the same with no difference between the two except in terminology.

We will give some examples from Śaṅkarācārya's commentary "Śarīraka Bhāṣya", from which he extracted pertinent slokas from the "Aitareya Upāniṣad" to bolster and reinforce the credibility and authenticity of his māyāvādī hypothesis. Such borrowed phrases and slokas like: "*prajñānam brahma*" meaning the unattributeless knowledge of *Brahman* and "*prajñāne pratiṣṭhitam*" meaning the higher knowledge is situated and "*prajñā atra loke prajñā pratiṣṭhā*" meaning that the knowledge is situated in the universe.

It has been well documented what Śaṅkarācārya choose to comment on and over the ages many sages and seers have written about it. The following sloka is another example of his line of thought:

प्रज्ञाने निरुपाधिक चैतन्यं पूर्वं उक्तं सर्वं ।
जगत्प्रतिष्ठितं रज्ज्वां सर्पवदारोपितम् ॥ ६८ ॥

*prajñāne nirupādhika caitanyam pūrva uktam sarvam
jagat pratiṣṭhitam rajjvām sarpavad āropitam*

prajñāne—in the higher knowledge, *nirupādhika*—adjunctless, *caitanyam*—consciousness, *pūrva-uktam*—is said before, *sarvam*—the total, *jagat*—the world, *pratiṣṭhitam*—is situated, *rajjvām*—in a rope, *sarpavad*—like a snake, *āropitam*—is superimposed

Translation

In the higher knowledge it is told that though not connected in consciousness the total world is situated like a rope mistaken for a snake, superimposed on it.

So from these examples it can be discerned that Śaṅkarācārya accepted the *prajñā* of Śākya Singha Buddha fully without reservation and camouflaging it as *Brahman* established his own hypothesis which is that by the *prajñā* or knowledge of the non-existent, the falsity of the material universe will be established in the indistinct *Brahman*.

Continuing this line of thought further Śaṅkarācārya writes in verse 135 of "Aparokṣanubhūti":

कार्ये कारणता याता कारणे न हि कार्यता ।
कारणत्वं ततो गच्छेत् कार्याभवे विचारतः ॥ ६९ ॥

*kārye kāraṇatā yātā kāraṇe na hi kāryatā
kāraṇatvaṁ tato gacchet kāryābhave vicārataḥ*

kārye—in the effect, kāraṇata..the cause, yātā—the possibility, kāraṇe—in the cause, na—not, hi—at all, kāryatā—there is the effect, kāraṇtvaṁ—the existence of the cause, tato—then, gacchet—disappears, kāryābhave—the absence of the effect, vicārataḥ—contemplates

Translation

There is the possibility of a cause in an effect, but there is no effect in the cause. The existence of the cause then disappears when one contemplates the absence of the effect.

In verse 139 of “Aparokṣanubhūti” Śaṅkarācārya sums up his conclusions in the following:

कार्ये हि कारणं पश्येत् पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो गच्छेत् अवशिष्टं भवेन्मुनिः ॥ ७० ॥

*kārye hi kāraṇam paśyet paścāt kāryaṁ visarjayet
kāraṇatvaṁ tato gacchet avaśiṣṭaṁ bhaven munih*

kārye—in the effect, hi—indeed, kāraṇam—the cause, paśyet—one should observe, kāryaṁ—the effect, visarjayet—relinquish it, kāraṇtvaṁ—the existence of the cause, tato—then, gacchet—disappears, avaśiṣṭaṁ—the remaining, bhaven—should be, munih—aspiration

Translation

Indeed one should observe the cause in the effect and relinquish it, then the existence of the cause disappears and the remaining should be aspired for.

As exemplified by the Buddhists, if the sweet flavor within a mango is taken away the mango ceases to exist and in the same

way if the Buddhist ontology is taken away from Śaṅkarācārya's māyāvādī hypothesis it also ceases to exist. Śaṅkarācārya himself used this analogy in his book "Avasiṣṭam Bhavet" where he states that if the sweet taste of a mango is removed there remains no mango.

So from all these proofs it is apparent that in regard to salvation and non-existence Śaṅkarācārya was influenced by Buddhist thought and that he and Śākya Singha Buddha were completely compatible on this fundamental point also. Vaiṣṇava Vijaya!

Śākya Singha Buddha's Conceptions of Non-Existence and Brahman

Now further research will assist us in our endeavor of determining whether there is any difference between non-existence and Brahman and we will start our analysis by what is recorded in sūtra 19 of "Prajñāpāramitā Sūtra" as given below:

शक्तः कस्त्वां इह स्तोतुं निर्निमित्तं निरञ्जनाम् ।
सर्वं वाग्विषयातीताम् य त्वं क्वचिदनीशिता ॥ ७१ ॥

*śaktaḥ kas tvām iha stotum nirnimittam nirañjanām
sarva vāg viṣayā tītām ya tvām kvacid anīṣitā*
śaktaḥ—able, kas—who, tvām—you, iha—here, stotum—
eulogise, nirnimittam—without instrumental cause,
nirañjanām—unattached, sarva-vāg-viṣayā-tītām—beyond the
realm of all types of narratives, yā—such, tvām—you, kvacid—
sometimes, anīṣitā—independent

Translation

Who in this world is able to eulogise you, the one without instrumental cause, unattached, beyond the realm of all narrations and sometimes independent.

Śākya Singha Buddha in the eighteenth chapter of the "Aṣṭasahasrika Prajñāpāramitā" is quoted speaking to Subhuti in a similar manner in the sūtra below:

या च सुभूते शून्या अक्षया अपि सा ।

या च शून्यता अप्रमेयता अपि सा ॥ ७२ ॥

yā ca subhūte śūnya akṣayā api te sā
yā ca śūnyatā aprameyatā api sā

yā—that which, ca—and, subhūte—o' subhūte, śūnya—are void, akṣayā—indestructible, api—also, sā—she, yā—that which, ca—and, śūnyata—void, aprameyatā—immeasurable, api—also, sā—that is

Translation

O' Subhūti, that which is void is also indestructible and that which is void is also immeasurable.

Continuing further Śākya Singha Buddha defines his parameters of *nirvāṇa* in the sūtra below:

अप्रमेयमिति वा असंख्येमिति वा अक्षयमिति वा शून्यमनिमित्तम् ।
इति वा अप्रणिहितमिति वा अनभिसंस्कारमिति वा निरोध इति वा
निर्वाणमिति ॥ ७३ ॥

aprameyam iti vā asaṅkhyem iti vā akṣayam iti vā śūnyam
animittam / iti vā apraṇihitam iti vā anabhisamskārm iti va
nirodha iti vā nirvāṇam iti

aprameyam—immeasurable, iti—thus, vā—or, asaṅkhyenam—indescribable, iti—thus, vā—or, akṣayam—indestructible, iti—thus, vā—or, śūnyam—void, animittam—causeless, iti—thus, vā—or, apraṇihitam—non-mediative, iti—thus, vā—or, anabhisamskār—not transformable, iti—thus, vā—or, nirodha—subjugated, nirvāṇam—nirvāṇa, iti—thus

Translation

Nirvāṇa is thus immeasurable or indescribable, or thus indestructible or void, or thus causeless or non-mediative, or thus not transformable or subjugated.

Further on in the twelfth chapter of “Aśtasahasrika Prajñāpāramitā” in reply to questions by the sons of the demi-gods; Śākya Singha Buddha gives them an explanation of non-existence below:

शून्यमिति देवपुत्र अत्र लक्षणानि स्थापयन्ते
 अनभिसंस्कार इति अनुत्पाद इति अनिर्बोध असंक्लेश
 अव्यवधान अभाव निर्वाणं धर्म धर्तुः
 तथा इति देवपुत्र अत्र लक्षणानि स्थापयन्ते
 न एतानि लक्षणानि रूप निश्चितानि ॥ ७४ ॥

*śūnyam iti devaputra atra lakṣaṇāni sthāpayante
 anabhisamskāra iti anutpāda iti anirbodha asaṁkleśa
 avyavadhāna abhāva nirvāṇam dharma dhartuḥ
 tatha iti devaputra atra lakṣaṇāni sthāpayante
 na etāni lakṣaṇāni rūpa-niścītāni*

śūnyam—void, iti—as, devaputra—sons of gods, atra—in this regard, lakṣaṇāni—characteristics, sthāpayante—they put forth, anabhisamskāra—not transformable, iti—as, anutpāda—not produced, iti—as, anirbodha—difficult to grasp, asaṁkleśa—devoid of afflictions, avyavadhāna—unhindered, abhāva—non-existent, nirvāṇam—nirvāṇa, dharma—qualities, dhartuḥ—possessing, tatha—iti—as, devaputra—sons of gods, atra—in this regard, lakṣaṇāni—characteristics, sthāpayante—they put forth, na—not, etāni—these, lakṣaṇāni—characteristics, rūpa—form, niścītāni—determined with

Translation

O’ sons of the gods in regard to the void, characteristics are put forth such as not transformable, unproduced, difficult to grasp, devoid of afflictions, unhindered, non-existent, possessing the qualities of Nirvāṇa. O’ sons of gods they put forth these characteristics regarding this but they are not determined with form.

So as can be seen, the above slokas if minutely analysed give a very affirmative and clear understanding that Śākya Singha Buddha’s doctrine of non-existence and Śāṅkarācārya’s doctrine

of *Brahman* do not differ in any significant way and are fundamentally the same. Now we shall see how Śāṅkarācārya even tried to prove his *Brahman* as non-existence. Vaiṣṇava Vijaya!

Śāṅkarācārya's Conceptions of Non- Existence and *Brahman*

If one simply analyses Śāṅkarācārya's books "*Aparokṣānubhūti*", "*Brahmanamavalī*" and "*Vivekchuramoni*" from beginning to end, the signs and symptoms of Buddhistic non- existence will be perceived. Although we are concerned in not making this book too voluminous, in all fairness to our readers we feel it is appropriate to cite one example from each of the above books to illustrate the authenticity of this point clearly. The first is from verse 40 of "*Vivekchuramoni*" as given below:

दृष्टि दर्शन दृश्यादि भाव शून्यैक वस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदः कुतः ॥ ७५ ॥

*drṣṭi darśana drśyādi bhāva śūnyaika vastuni
nirvikāre nirākāre nirviśeṣe bhidaḥ kutaḥ*

drṣṭi-darśana-drśyādi-bhāva-śūnyaika-vastuni—experience in the same object that is devoid of any relative sight or visibility, *nirvikāre*—non-transformable, *nirākāre*—formless, *nirviśeṣe*—non-specific, *bhida*—difference, *kutaḥ*—how can there be

Translation

How can there be an experience of difference of the same object that is devoid of any relative sight or visibility, non-transformable, formless and non-specific.

Next we give the second example from "*Brahmanamavalī*":

नित्योऽहं निरवद्योऽहं निराकारो अहम् ।
अक्षरः परमानन्द रूपोऽहं एव अव्ययः ॥ ७६ ॥

*nityo aham niravadyo aham nirākāro aham
akṣaraḥ paramānanda rūpo aham eva avyayah*

nityo—eternal, aham—I am, niravadyo—faultless, aham—I am, nirākāro—formless, aham—I am, akṣaraḥ—immutable, param—highest, ananda—bliss, rūpo—form, aham—I am, eva—only, avyayah—undecayable

Translation

I am eternal, I am faultless, I am formless, I am immutable, I am the form of the highest bliss, only I am undecayable.

Finally the third example is from verse 108 from “Aparokśanubhūti”:

वाचो यस्मात् निवर्तन्ते तद्वक्तिं केन शक्यते ।
प्रपञ्चो यदि वक्तव्यः सोऽपि शब्द विवर्जितः ॥ ७७ ॥

*vāco yasmāt nivartante tad vaktim kena śakyate
prapañco yadi vaktavyaḥ so api śabda vivarjitaḥ*

vāco—narrations, yaśmāt—from which, nivartante—return, tad—about that, vaktim—to speak, kena—who, śakyate—can, prapañco—the world, yadi—if, vaktavyaḥ—is to be said, so api—even that, śabda—words, vivarjitaḥ—beyond

Translation

From which narrations about that return and so who can speak about that when even the world is said to be beyond words.

Now if we wish to understand Śaṅkarācārya’s attitude towards Śākya Singha Buddha, it can be substantiated by the evidence given in his book “Dakṣiṇa Murti Stotra”. In a hidden way Śaṅkarācārya paid homage to Śākya Singha Buddha as can be discerned in the following verses:

चित्रंवटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तुच्छिन्न संशयः ॥ ७८ ॥

*citraṁ vaṭataror mūle vṛddhā śiṣyāḥ gurur yuvā
guros tu maunam vyākhyānam śiṣyās tu chinna saṁśayaḥ*

citraṁ—it is wonderful that, *vaṭa*—of a banyan, *taror*—tree, *mūle*—beneath, *vṛddhāḥ*—aged, *śiṣyāḥ*—disciples, *gurur*—the holy teacher, *yuvā*—is a youth, *guroḥ*—of the teacher, *tu*—and, *maunam*—silent, *vyākhyānam*—explanation, *śiṣyāḥ*—the disciples, *tu*—while, *chinna*—doubts, *saṁśayāḥ*—freed from

Translation

It is wonderful that the holy teacher under the banyan tree is a youth while his disciples are aged. The teacher gives explanations silently and the disciples are freed from doubts.

Śaṅkarācārya's veneration for Śākya Singha Buddha can be perceived by his use of the word *citraṁ* which is very reverential in his attitude to the preceptor of his philosophy. Also by using the words *vaṭa taror* referring to a banyan tree he subtly indicates that he was aware that Śākya Singha Buddha was different from the original Viṣṇu Avatāra Buddha who had sat under a bodhi tree and performed His pastimes 3500 years earlier preaching non-violence to any living creature called *ahimsa* and nullifying the slaughter of animals in sacrifice. That Śākya Singha Buddha also had veneration for Viṣṇu Avatāra Buddha as well is confirmed in history by his travelling all the way from Kapliavastu, Nepal in the Himalayas to Bodhi Gaya in the present state of Bihar in pilgrimage to perform *tapasya*, penance and austerities.

Another example regarding non-existence is to be found in the "Nṛsiṃha Tāpinī" 6/2/4 where Ācārya Mahānanda admitted and accepted non-existence and *Brahman* as synonymous as is seen below:

आनन्दघनं शून्यं ब्रह्मात्म प्रकाशं शून्यम् ॥ ७९ ॥

ānanda ghanam śūnyam brahmātma prakāśam śūnyam

ānanda—bliss, *ghanam*—the state of, *śūnyam*—void, *Brahmā*—*Brahman*, *ātma*—self, *prakāśam*—knowledge, *śūnyam*—void

Translation

The state of bliss is void and the knowledge of self and *Brahman* is void.

Buddhist theology is also echoing this state describing salvation in the book "Milinda Panha" as *ekanta sukham*, *vimukta sukham* or state of happiness. The Buddhist Amarasingha stated that salvation was *nishreyasha amṛta*, the highest form of nectar, *mukting kevalam*. The commentator commented upon it *nirvata atyantik*, *dukhacchadebhabekta*. So in conclusion the non-existence void theory of the Buddhists is the same as what is *Brahman* in Śāṅkarācārya's *māyāvādis*m the only difference is that Śāṅkarācārya presented his hypothesis in Vedic form. Vaiṣṇava Vijaya!

Śāṅkarācārya Plagiarized Buddhism For His Own Purposes

It has now been conclusively established by direct evidence and śāstric references in the preceeding chapters that Śāṅkarācārya plagiarized the Buddhist philosophy of Śākya Singha and after carefully camouflaging it in Vedic form utilized it as the fundamental foundation for his *māyāvādī* hypothesis. In analysis the Bhuddist judgement of the temporal transitory nature of the universe and the *māyāvādī* judgement of the temporary illusory nature of the universe are one and the same. Further diagnosis reveals that the Bhuddist *nirvāṇa* as prescribed in *Prājñānparamita* which is beyond the causes of temporal bondage and Śāṅkarācārya's *Brahman* which is freedom from illusory bondage are both rooted in non-existentialism and both share the same function of ultimate salvation.

Many *Purāṇas* also support the view that Śāṅkarācārya's hypothesis of *māyāvādis*m was factually camouflaged Buddhism disguised in Vedic form. Advaita-vādi followers of Śāṅkarācārya submit that they are neither *māyāvādīs* or Buddhists and that those *Purāṇas* which support this view are interpolations. A certain group of these followers of advaita-vādi accept the concepts and contents of the *Purāṇas* as being true and authentic; but it is very peculiar that they also postulate that these *Purāṇas* must have been compiled long after the demise of Śāṅkarācārya and could not have been compiled earlier and to make it appear historically correct they also do not accept Śāṅkarācārya's known birth year as 700 A.D. but instead postulate that he was born over 2000 years ago before the birth of Jesus Christ.

It is a matter of great regret that these advaita-vāḍis without adequate knowledge of historical chronology nor correct ontological references have not been able to ascertain the facts in the proper perspective due to the misconceptions of their proclivity. Their postulations are preposterous and if accepted would falsely put the great and reknowned contemporaries of Śaṅkarācārya such as Shri Sureśwara, Shri Govindapada and Shri Padmapada as being born in the pre-christian era. All of these interjections are misleading and are propagated with the sole aim of causing mischief. We are aware of this and are fully competent to put forward epigraphic records to prove their total falsity; but in all fairness we feel it would be too taxing for the patience of our readers and this treatise is on the life history of māyāvāḍism. In giving evidence and details in the life history of māyāvāḍism we have cited the quotations that they themselves have manufactured without giving any counterpoints. The reason for this being that any statements coming from any māyāvāḍī sources are in themselves sufficient proof for the validation of this humble treatise "Vaiṣṇava Vijaya".

Śaṅkarācārya's Māyāvāḍism Exposed As Buddhist By Bhaskarācārya

Śaṅkarācārya's had a stormy ontological battle with Bhaskarācārya who totally rejected his māyāvāḍī hypothesis. No advaita-vāḍī or monist can deny this because Śaṅkarācārya's own disciple instructed by him named Anandagiri, wrote a book entitled "Śaṅkara Vijaya", which gives ample proof of this. Try as he might Śaṅkarācārya was unable to defeat Bhaskarācārya in argument and subsequently Bhaskarācārya in his bhāṣya on Vedānta gave a very unflattering commentary about Śaṅkarācārya's impersonalist conceptions which undeniably substantiates that Śaṅkarācārya was a māyāvāḍī and a Buddhist.

In open debate by direct argument māyāvāḍism is always easily defeated for by the deceitful and crooked path does māyāvāḍism gain its support. In direct confrontation armed with solid arguments based on authorized śāstra we have seen māyāvāḍīs caught in delusion flee and hide themselves, or deceitfully conceal their true nature for their survival or realizing their folly seek shelter from the Vaiṣṇava devotees of the Supreme Lord Kṛṣṇa, who are by nature forgiving and very merciful. In support of this contenton I will exhibit in the pages to

come sufficient evidence from history that will validate this point. But now without further delay let us examine the evidence in Bhaskarācārya's commentary giving his contemporary views of Śaṅkarācārya as was written on page 85 in his Śarirāka Bhāṣya, published by Chowkhamba Sanskrit Book Department in 1915.

तथा च वाक्यं परिणामस्तु दद्यादिवत् इति

विगीतं विच्छिन्नमूलं महायनैर्बुद्धैः ।

तत् ग्रथितं मायावादं विवर्तन्तो लोकान्व्यामोहयन्ति ॥ ८० ॥

tathā ca vākyam pariṇāmas tu dadhyādvat iti

vigītam vicchinna-mūlam mahāyanair buddhais

tat grathitam māyāvādam vyarartanto lokān vyāmohayanti

tathā—there is, ca—and, vākyam—a statement, pariṇāmas—the transformation, tu—but, dadhyādirat—like yoghurt, iti—thus, vigītam—has been sung, vicchinna-mūlam—baseless, mahāyanais—by mahāyāna, buddhais—Buddhists, tat—that, grathitam—plagiarizing, māyāvādam—māyāvādism, vivartantaḥ—turning around, lokān—people, vyāmohayanti—deluding

Translation

And there is the baseless statement that the transformation happens like yoghurt; but this is sung already by the mahāyāna Buddhists and by plagiarizing this into māyāvādism and turning it around he deluded the people.

Bhaskarācārya gives us further incites on page one of the same publication in the next two sūtras.

ये तु बौद्धमतावलम्बिनो मायावादरीत्या ।

अनेन नयेन सूत्रकारेण एव निरस्ता इति वेदितव्याः ॥ ८१ ॥

ye tu bauddha matāva lambino māyāvāda-rītyā

anena nayena sūtrakāreṇa eva nirastā iti vedita-vyāḥ

ye tu—and those who, bauddha—Buddhists, matāva—philosophies, lambino—followers, māyāvāda-rītya—according to māyāvāda, anena—by this, nayena—logic, sūtra—Brahmā-sūtra, kāreṇa—the author, eva—himself, nirastāḥ—defeated, vedita-vyāḥ—to be known

Translation

And those followers of Buddhists philosophies who explain this according to māyāvāda, then by this logic they are to be known as being defeated by Śrīla Vyāsadeva Himself.

सूत्राऽभिप्रायसंवृत्तः स्वभिप्रायप्रकाशनात् ।

व्याख्यातं यैरिदं शास्त्रं व्याख्येयं तन्निवृत्तये ॥ ८२ ॥

*sūtrābhiprāyasamvṛttau-svābhiprāya prakāśanāt
vyākhyātam yair idam śāstram vyākhyeyam tannivṛttaye*

sūtrā—sūtrās, bhiprāya—opinion, samvṛtta-svabhiprāya—because his opinion is put forth, prakāśanat—in a hidden way, vyākhyātam—it is explained, yair—by those who, idam—this, śāstram—science, vyākhyā—explanation, iyam—this, tannivṛttaye—for its removal

Translation

Because he put forth his opinion in a hidden way with the opinion of the sūtra, the explanation is refuted as explained by those know this science.

Bhaskarācārya clearly and empirically showed that Śaṅkarācārya's sūtras were plagiarized from Buddhism thus thwarting his attempt to claim these opinions as his own and at the same time by revealing the fraudulent nature of his māyāvādī hypothesis nullified it at the very root. It is a historical truth that Bhaskarācārya was an antagonist of Śaṅkarācārya and his statements are all the more valid because he lived during the same time sequence in the same country and had many debates with him. So it is evident from his commentary that while Śaṅkarācārya was living all the prominent ācārya's also clearly understood that his māyāvādī hypothesis contained the basic

fundamentals and principles of Śākya Singha's Buddhist doctrine and actually was following directly in the footsteps of Buddhism. And so this contemporary commentary of Bhaskarācārya conclusively confirms again that Śāṅkarācārya's māyāvādī hypothesis was factually, intellectually and irrefutably a clone of Śākya Singha's Buddhist philosophy although very cleverly camouflaged in Vedic form. Vaiṣṇava Vijaya!

Śākya Singha's Buddhist Philosophy Dissected and Examined

Śākya Singha Buddha did not advocate the reality of the external world. He taught that non-existence being present everywhere is the origin of existence which is not manifest everywhere. He also taught that whatever is perceived can only have a momentary existence. In summation it negates the continuity or universal order of anything. For them when a thing is perceived in a subsequent moment whatever existed in the preceeding moment is destroyed and ceases to exist. So this lack a continuity of things and the absence of any rationalism in regard to cause and effect led to some contradictory opinions in the minds of his disciples. Śākya Singha Buddha's had four primary disciples who each interpreted these teachings in different ways and established four separate Buddhist doctrines by their interpretation of his philosophy. These four separate Buddhists doctrines are *vaibhāṣika*, *sautrāntika*, *yogācāras* and *mādhyamika* and in a nutshell we will give the basic premise of each. The *vaibhāṣika* doctrine holds the view that every external object which can be perceived is real. The *sautrāntika* holds the view that the external world is only inferred from ideas. The *yogācāras* hold the view that ideas only are real and there is no external conception corresponding to these ideas and the *mādhyamikas* hold the view that even the ideas are unreal and that nothing else exists other than a state of nothingness which they call *sūnyam* or the void. Śāṅkarācārya chose the doctrine of *mādhyamika* Buddhism to base his hypothesis on and what was *sūnyavāda* for the *mādhyamika* Buddhist was transformed into Vedic terminology and became māyāvādisim using the same foundation based on the void and he called this void *Brahman* which he deceptively camouflaged as indistinct, formless and without attributes existing in a state of nothingness.

Vaiṣṇava Vijaya!

Śaṅkarācārya's Māyāvādism Concealed Its Mādhyamika Buddhists Origins

Although Śaṅkarācārya's māyāvādism owes its existence to *mādhyamika* Buddhism so close are their corollary philosophies that there is virtually no difference between the two. Śaṅkarācārya very carefully concealed māyāvādism's Buddhist roots by craftily disguising it and presenting it in Vedic form. In this way he was able to deceive the common man and divert them to his path. Many scholars have speculated different views about the reason for this and some have concocted the idea that it was all a psychological ploy of his philosophical genius. But we have duly noted that Kṛṣṇa das Kaviraj Gosvāmī referring to chapter 62 sloka 31 in the Uttara Khanda of Padma Purāṇa: "*mām ca gopāya yena syāt sṛṣṭi hrāsottara-uttara*", where Lord Viṣṇu orders Śiva to act in a covert way and protect him. He has come to the correct conclusion in this connection when he states: "*ācārya doṣh tu nāhi īśvara ājñā hailo*", that it was by the order of the Supreme Lord that this deception was enacted and not by Śaṅkarācārya will or desire. So understanding the underlying and subtle background of these intricate subject matters is essential for proper analysis and subsequently accurate and correct conclusions. Now let us investigate the opinions of two well known advaita-vādis who lived at different times and evaluate their testimonies regarding Śaṅkarācārya. Vaiṣṇava Vijaya!

The Opinion of Advaita-vādi Śivanath Śiromani

Śivanath Śiromani was a known advaita-vādi and a respectable ācārya from the past. He had his own conclusive ideas on Śaṅkarācārya and he delivered them to a seminar of ācāryas which shows a totally unique point of view. His opinion was that Śaṅkarācārya was a very noble soul who compiled many books and commented on the Vedas with the pinnacle of his accomplishment being his commentary on Vedānta-sūtra called "Śarirāka Bhāṣya" which made him glorious. According to Śivanath Śiromani this work revealed Śaṅkarācārya's true genius and esoteric mastery in interpreting revealed scriptures. Continuing on he makes the point that Śaṅkarācārya vanquished the Buddhists with their own arguments. Here Śivanath Śiromani wants to increase Śaṅkarācārya's position as a vanquisher of

Buddhism but in reality he was not a vanquisher at all, to the contrary he was a true patron of Buddhist theology. In Śivanath Śiromani's appendix of " Śābdartha Manjari" page 33 , published in 1901 confirms that Śaṅkarācārya accepted the Buddhist philosopher Nagarjuna as an authority and quoted from him in many places in his books. Śiromani wishes to increase the shine of Śaṅkarācārya brought about by the tarnish received from Bhaskarācārya who was a factual conquerer of Buddhists far and wide. As intrepid vanquishers of Buddhism, Śaṅkarācārya's contemporary adversaries were more respected and credible then he with the conquering ācārya's in particular being the most adorable in the accurate account of past historians.

If one assumes that characteristics are existing where they actually are not, and takes them for granted it should be understood that one's ideas and opinions becomes ludicrous and absurd and subsequently null and void. Thus it is suggested by impersonalists that by focusing in meditation on the nature of *Brahman*, the characteristics and reality of *Brahman* can be attained; but if it is accepted that *Brahman* is attributeless without any qualities and is non-existent then what one will attain will also be attributeless and non-existent. Nothing subtracted or added to nothing will still equals nothing. Thus nothing is all the impersonalists attain despite all their earnest efforts. One follows without deviation the path of one's own deductions. If one creates a false image of something then one is bound by one's own conceptions to adhere and follow this illusion although one may believe it to be real. So these various manifestations of *māyā* are covering the material existence in a myriad of variegated and assorted ways as can be seen by the various religions and philosophies in this world that negate, ignore, deny, misrepresent or are unable to comprehend the factual omnipotent postion of the most merciful Supreme Personality of Godhead in any of His three manifestations of either *Brahman* the impersonal effulgence emanating from his body, *Paramatma*, the Supersoul residing in the heart of every living entity and *Bhagavan*, the eternal and blissful transcendental form of the Supreme Lord Kṛṣṇa or any of His expansions or incarnations as revealed in authorized śāstra.

So it should be clearly understood by all those who wish to understand the Supreme Absolute truth that there is a world of difference between *Brahman* as explained in the original Vedānta-sūtras by Śrīla Vyāsadeva and the

attributeless, non-existent, māyāvādī *Brahman* as postulated by Śaṅkarācārya, although he prescribed the view that they are both one and the same.

This is the essence of this comparative study. This is the reason for analyzation of the difference between the two. If we properly and impartially conduct our research and keep it to ourselves how can it benefit anyone? How can there be the existence of the non-existent? This in itself is false logic and not scientific. By scientific reasoning something that has no transcendental vision, no viewer to see it, no description to appreciate it by, no tangible way to understand it; whether it is called pure or unpure in reality it has no effect upon us whatsoever. Whether it exists or does not exist bears no impact on our reality.

Śrīla Kṛṣṇa das Kaviraj in his reknowned "Śrī Caitanya Caritamrita" Madhya lila, chapter six, verse 168, gives us this vital incite for our consideration and deliberation as given below:

वेद ना मानिया बौद्ध हय त नास्तिक ।

वेदाश्रय नास्तिक्यवाद बौद्धके अधिक ॥ ८३ ॥

veda nā māniyā bauddha haya ta' nāstika
vedāśraya nāstikya-vāda bauddhake adhika

veda—Vedic literatures, nā—not, māniya—accepting, bauddha—the Buddhists, haya—are, ta'—indeed, nāstika—agnostics, veda-āśraya—accept the Vedic culture, nāstikya-vada—preaching agnosticism, bauddhake—even Buddhists, adhika—surpassed

Translation

The Buddhists are agnostic and do not accept the authority of the Vedas, but those like the māyāvādīs who take shelter of the Vedic culture and still are preaching agnosticism are much, more dangerous atheists than even the Buddhists.

Here in this sloka Kṛṣṇa das Kaviraj has conducted a comparative study of Śākya Singha Buddha and Śaṅkarācārya's respective doctrines, finding no relative difference between them. But he found Śaṅkarācārya guilty of being the more dangerous due to the fact that he was representing himself in a Vedic way and by deceiving the masses denied them the understanding of their constitutional position as loving servitors of the Supreme Lord,

depriving them of their unalienable right for pure faith and devotion and leading them down the path of atheism severing their connection with divinity. Activities of this nature are the natural characteristics of the age of Kali.
Vaiṣṇava Vijaya!

The Opinion of Advaita-vādi Rajendra Nath Ghosh

Present in Bengal in the early 1900's was a hardcore advaita-vādi named Rajendra Nath Ghosh, who was overly enamored with Śāṅkarācārya. He had an extremely critical eye towards pure devotional religion and fanaticism can be seen in his works and writings. However, regardless of this imposition, Rajendra Nath was compelled to declare that Śāṅkarācārya's māyāvādisim was factually usurped from Buddhism. In the preface of his "Advaita-vādi Siddhi " he writes the following: After the advent of Śākya Singha Buddha in 477 B.C. for the next 500 years advaita-vādisim was flowing through Buddhism until the reign of King Vikramaditya's in 57 B.C.

Rajendra Nath would also like to imply that Śākya Singha Buddha was not actually against the Vedas. Because he could understand that if Śākya Singha's Buddhism was non-Vedic then Śāṅkarācārya's māyāvādisim would also automatically be known as non-Vedic. So Rajendra Nath tried to reform Buddhist agnosticism by postulating such ludicrous nonsense such as that Buddhism was in reality Vedic but in a debased form and that Buddhism was becoming anti-Vedic by becoming hostile towards the authority of the Vedas. Then having established this within his mind he was able to further concoct the conclusion that māyāvādisim was also Vedic but in a pristine and exalted form. So it can be seen from his comments that Rajendra Nath Ghose had ulterior and deceptive motives for his erroneous eruditions and this caused him to shamelessly attempt to absolve māyāvādis untenable position and falsely redefine the position of Buddhist theology. Vaiṣṇava Vijaya!

The Reasons Behind Māyāvādisim's Manifestation

We have already given a brief expose regarding the manifestation of māyāvādisim; but now in this context there are still a few more facts to deliberate upon and we will begin our investigation by presenting evidence from two important slokas from

Padma Purāṇa. The first is a discussion between Śiva and his consort Durga Devi from the Padma Purāṇa, Uttara-khaṇḍa, 25/7.

मायावादमसच्छास्त्रं प्रच्छन्नं बौद्धमुच्यते ।
मयैव विहितं देवि कलौ ब्राह्मणमूर्तिना ॥ ८४ ॥

*māyāvādam asac-chāstram pracchannam bauddham ucyate
mayāvavihitam devi kalau brāhmaṇa-mūrtinā*

māyāvādam—the impersonalist hypothesis, asat-śāstram—false scriptures, pracchannam—covered, bauddham—Buddhism, ucyate—it is said, mayā—by me, eva—only, vihitam—executed, devi—O’ goddess, kalau—in the age of kali, brāhmaṇa-mūrtinā—in the body of a brāhmaṇa

Translation

O’ goddess in the age of kali in the form of a brāhmaṇa I spread an impersonalist hypothesis by false scriptures which is covert Buddhism.

This next sloka reveals Lord Viṣṇu giving Śiva the order to incarnate on Earth and explains exactly what He wanted him to accomplish. This sloka is from the Padma Purāṇa, Uttara-khaṇḍa, 62/31.

स्वागमैः कल्पितैस्त्वं च जनान्मद्विमुखान्कुरु ।
मां च गोपय येन स्यात् सृष्टिरेषोत्तरोत्तरा ॥ ८५ ॥

*svāgamaīḥ kalpitais tvam ca janān mad-vimukhān kuru
mām ca gopāya yena syāt sṛṣṭir eṣottarottarā*

svāgamaīḥ—with your own hypothesis, kalpitaiḥ—imagined, tvam—you, ca—also, janān—the general public, mat-vimukhān—averse to me and addicted to fruitive activities and speculative knowledge, kuru—make, mām—me, ca—and, gopāya—camouflage, yena—so that, syāt—maybe, sṛṣṭiḥ—material advancement, hrāsottara-uttara- vimohanāya—to gradually delude the people

Translation

Make the general public averse to Me by some imaginary hypothesis from you, also camouflage me so that the public will be deluded gradually by desire for material advancement.

So by this it can be clearly understood that this was orchestrated by the Lord Viṣṇu and all that apparently appeared to transpire by the efforts of Śaṅkarācārya was factually manifested by the Lord's desire and was factually executed solely upon the order of the Lord. That it was the Lord's pastime in every respect is thus verified without duplicity in Padma Purāṇa and Śiva duly accepted the responsibility of carrying out this order in his incarnation as Śaṅkarācārya and in his powerful dissemination of his māyāvādī hypothesis.

Whenever a human being becomes indifferent, apathetic or antagonistic to the Supreme Lord their eternal relationship at that time becomes nebulous and in jeopardy. Māyādevī perceiving the situation seizes the opportunity and provides all the factors necessary for the spread of māyāvādisim. Traditionally devotees have been observing since the beginning of the creation of the universe by Brahmā that there is always some living entity who has deviated from the Supreme Absolute Truth and exclusively pursued their own interests and desires.

In the three epochs of Satya yuga, Tretā yuga and Dvārapa yuga it has been recorded that some exalted individuals following the path of knowledge called jñānavadism were subsequently influenced by māyāvādisim and their fragile creeper of devotional piety withered and dried up. During these difficult times the Supreme Lord always sends his devoted servitors who are empowered by him to bring back the process of Sānatan dharma and distribute devotional piety. Or at times the Supreme Lord manifests Himself personally and appears as an avatāra periodically in His authorized incarnations to vanquish the miscreants and reestablish religious principles as confirmed by the words of the Supreme Lord Kṛṣṇa Himself in Śrī Bhagavad-Gītā, chapter four, verses seven and eight.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥ ८६ ॥

*yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānam sṛjāmyaham*

yadā—whenever, yadā—wherever, hi—certainly, dharmasya—principles of religion, glānir—decline, bhavati—manifests, bhārata—descendant of Bhārata, abhyutthānam—predominance, adharmasya—of irreligion, tadā—at that time, ātmānam—myself, sṛjāmi—advent, aham—I

Translation

Whenever and wherever there is a decline of religious principles and a predominant rise of irreligion at that time I advent myself O' descendant of Bhārata.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८७ ॥

*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharma saṁsthāpanārthāya sambhavāmi yuge yuge*

paritrāṇāya—for the deliverance, sādḥūnām—of the holy and pious, vināśāya—for the annihilation, ca—also, duṣkṛtām—of the miscreants, dharma—religious principles, saṁsthāpana—arthāya—reestablish, sambhavāmi—I do appear, yuge—millenium, yuge after millenium

Translation

For the deliverance of the holy and pious and the annihilation of the miscreants as well as to reestablish the principles of religion I appear Myself millenium after millenium.

So the Supreme Lord in Satya yuga, Treata yuga, Dvarapa yuga and kali yuga in every millenium destroys the demonic forces in the form of māyāvādīs and protects and nourishes the living entities following godliness. The māyāvādīs being powerless to continue to cling to their postulations are ultimately benedicted by a devotee of the Lord and finally have their faith turned favorably towards the eternal service of the Lord rejecting impersonalism and all its accompanying evils.

Reflecting upon these matters, it is astonishing and a source of great wonder and amazement that although there are many multitudes of instances all throughout the ages where māyāvādīs gave up there fallacious philosophy and joyfully joined the followers of Sanātana Dharma; there is not even one single example in any scripture, history or even fable where a pure devotee of the Lord left the pristine and infallible path of devotional service to become a māyāvādī.

We would like to make it clear at this point that we are factually only submitting an abridged account of facts and examples in support of our humble endeavor. To give a complete unabridged account of all historical evidences and traditional anecdotes is not necessasary for this treatise. So we will focus precisely on the point by giving relevant examples corresponding to what is already historically documented and universally accepted as authoritative śāstra or critiques on philosophies and hypothesis that reveal any inaccurate conclusions based on authorised śāstra from authoritative commentators. Vaiṣṇava Vijaya!

Jñāna-vāḍism and the Four Kumāras in Satya Yuga

It is recorded in the Vedas that in the golden age of Satya Yuga the Four Kumāras: Sanaka, Sananda, Sanātana and Sanat were created by Brahmā. They are also referred to in various scriptures as Chatuhsan. Although it is Brahmā's law that every creature should be born from male Purusha and female Prakriti energies in the process of creating human progenies; in the case of the Four Kumāras, they were born solely from the mind of Brahmā as the male Puruṣa without the aid of a female Prakriti. Brahmā requested his sons to procreate and generate human beings throughout the universe but they were reluctant to do this and thus chose to remain celibate brahmacaris and thus their sentiments led them to become greatly powerful jñāni yogis. But with all this knowledge only gave them the propensity for indistinct bliss and the opportunity to follow anti-devotional impersonalism. As a result of this Brahmā became very unhappy realizing the unfortunate plight of his sons and in meditation he prayed to the Supreme Lord for their welfare and deliverance. The Supreme Lord always being merciful to His surrendered servitors took the form of a swan in His Hamsāvatāra incarnation and benedicted the Four Kumāras and

Nārada Muni as well by explaining the science of devotional service as given in the Śrīmad Bhāgavatam, Canto Two, chapter seven, verse 19.

तुभ्यं च नारद भृशं भगवान्विवृद्ध
भावेन साधु परितुष्ट उवाच योगम् ।
ज्ञानं च भागवतमात्म सतत्त्व दीपम्
यद्वासुदेवशरणा विदुराञ्जसैव ॥ ८८ ॥

*tubyam ca nārada bhṛśam bhagavān vivṛddha
bhāvena sādhu parituṣṭa uvāca yogam
jñānam ca bhāgavatam ātma-satattva-dīpam
yad vāsudeva-śaraṇā vidur āñjasaiva*

tubyam—unto you, ca—also, nārada—O' Nārada, bhṛśam—the ultimate, bhagavān—the Supreme Lords incarnation as Hamsāvatāra, vivṛddha—developed, bhāvena—transcendental devotion, sādhu—your goodness, parituṣṭah—being satisfied, uvāca—described, yogam—service, jñānam—knowledge, ca—also, bhāgavatam—the science of devotional service to the Supreme Lord, ātma—the self, sa-tattva—actual truth, dīpam—illuminates, yat—that which, vāsudeva—Lord Kṛṣṇa, śaraṇāḥ—souls surrendered, viduḥ—know them, āñjasā—perfectly well, eva—as it is

Translation

O' Nārada you were also taught along with the Four Kumāras the ultimate science of transcendental devotion to the Supreme Lord in His incarnation of Hamsāvatāra and being very satisfied by your goodness and service, described this knowledge to you fully illuminating the actual truth of the self which is known perfectly well to souls surrendered to Lord Kṛṣṇa.

Parampara Ācārya Śrīpada Baladeva Vidyabhusana in his famous Govinda Bhāṣya commentary states that the reason Brahmā said: *tubyam ca nārada* adding the *ca* which means also, specifically refers to the Four Kumāras, who were also taught the science of devotional service from Hamsāvatāra. In his Saranga Rangada

commentary of Laghu Bhāgavatamṛita, sloka 72 he also confirms this point as well.

To futher illustrate this point we find that Brahmā as well was instructed along with the Four Kumāras by Haṁsāvatāra regarding the ultimate goal of all yoga systems as confirmed below in Śrīmad Bhagavatam , Canto 11, chapter 13, verse 19.

स मामचिन्तयद् देवः प्रश्नपारतितीर्षया ।
तस्याऽहं हंसरूपेण सकाशमगमं तदा ॥ ८९ ॥

*sa mām acintayad devaḥ praśna-pāra-titīrṣayā
tasyāhaṁ haṁsa-rūpeṇa sakāśam agamaṁ tadā*

saḥ—he(Brahmā), mām—Me, acintayad—remembered, devaḥ—the original Lord, praśna—of the question (by the Four Kumāras), pāra—the answer, titīrṣayā—with a desire to attain, tasya—unto him, āhaṁ—I, haṁsa-rūpeṇa—in My form of Haṁsāvatāra, sakāśam—visible, agamaṁ—became, tadā—at that time

Translation

Lord Brahmā desiring to attain the answer to the question posed by the Four Kumāras remembered Me as the original Lord, and at that time I became visible to them in my form as Haṁsāvatāra.

Haṁsa literally means swan and the swan has the unique propensity of being able to separate and extract milk that is mixed with water. The Four Kumāras had asked their father how it was possible to seperate the mind from the material senses but Brahmā was not exactly sure himself. Thus the Lord appeared as Haṁsāvatāra and revealed that by renunciation it is possible to separate the mind from the senses understanding that material consciousness incarcerates the soul in bondage.

It is also confirmed in Śrīmad Bhāgavatam that when the Four Kumāras were refused entrance to Vaikuṇṭhaloka by the doorkeepers Jaya and Vijaya, Lord Nārāyaṇa came at once with all His entourage including Laksmi and Garuda as well as all His paraphenalia and a very sweet breeze was accompanying the Lord at that time as revealed in Śrīmad Bhāgavatam, Canto Three, chapter 15, verse 44.

तस्यारविन्दनयनस्य पदारविन्द
 किञ्जल्कमिश्रतुलसी मकरन्दवायुः ।
 अन्तर्गतः स्वविवरेण चकार तेषां
 संक्षोभमक्षरजुषामपि चित्ततन्वोः ॥ ९० ॥

*tasyāravinda-nayanasya padāravinda
 kiñjalka-miśra-tulasī-makaranda-vāyuh
 antar-gataḥ sva-vivareṇa cakāra teṣāṃ
 sañkṣobham akṣara-juṣām api citta-tanvoḥ*

tasya—of him, aravinda-nayanasya—of lotus eyed Lord Nārāyaṇa, pada- aravinda—of the lotus feet, kiñjalka—with saffron, miśra—mixed, tulasī—leaves of tulasī, makaranda—fragrance, vāyuh—breeze, antaḥ-gataḥ—entered within, sva-vivareṇa—through the nostrils, cakāra—made, teṣāṃ—of the Kumāras, sañkṣobham—experienced a change, akṣara-juṣām—impersonal absolute, api—even though, citta- tanvoḥ—in both mind and body

Translation

When the breeze carrying the fragrance of Tulasi leaves mixed with saffron from the lotus eyed Lord Nārāyaṇa's lotus feet entered the noses of the Four Kumāras they experienced a change in both mind and body even though they were previously attached to the impersonal absolute.

So from this sloka it appears that the Four Kumāras were attached to the conception of merging into the absolute infinite; but upon seeing the Supreme Lord's wonderful transcendental features this concept was discarded immediately and instead of desiring to merge the Four Kumāras had the desire to serve the Supreme Lord within their hearts and minds proving and substantiating the fact that devotional service is superior to any impersonal conceptions or understanding.

It is also revealed by Śrīla Kṛṣṇa das Kaviraj Goswami that Lord Ananata-Śeṣa taught the Four Kumāras the science of Śrīmad Bhāgavatam as confirmed in the Śrī Caitanya Caritāmṛta, Adi Lila, chapter five, verses 120, 121 and 122 as follows:

सै त अनन्त शेष भक्त अवतार ।
ईश्वरेर सेवा विना नाहि जाने आर ॥ ९१ ॥

sei ta' ananta' śeṣa' bhakta avatāra
īśvarera sevā vinā nāhi jāne āra

sei ta—that, ananta—Lord Ananta, śeṣa—Śeṣa, bhakta-avatāra—the incarnation as devotee, īśvarera—of the Supreme Lord, sevā—the service, vinā—without, nāhi—not, jāne—knows, āra—anything else

Translation

That Lord Ananta-Śeṣa is the incarnation as a devotee, He knows nothing else accept service to the Supreme Lord.

सहस्र वदन^१करे कृष्णगुण गान ।
निरवधि गुण गान अन्त नाहि पान ॥ ९२ ॥

sahasra-vadanekare kṛṣṇa-guṇa gāna
niravadhi guṇa gāna anta nāhi pā'na

sahasra-vadane—with thousands of mouths, kare—does, kṛṣṇa—Lord Kṛṣṇa, guṇa-gāna—sings the glories, niravadhi—continuously, guṇa-gāna—sings the glories, anta nāhi pā 'na—finds no end

Translation

With His thousands of mouths He continuously sings the glories of Lord Kṛṣṇa but He finds no end to singing these glories.

सनकादि भागवत शूने याडर मुखे ।
भगवानेर गुण कहे भासे प्रेमसुखे ॥ ९३ ॥

sanakādi bhāgavata śune yāñra mukhe
bhagavānera guṇa kahe bhāse prema-sukhe

sanaka-adi—Sanaka and the Kumāras, bhāgavata—Śrīmad Bhāgavatam, śune—hear, yāñra-mukhe—from whose mouth,

bhagavānera—the Supreme Lord, guṇa—glories, kahe—says, bhāse—float, prema-sukhe—transcendental bliss

Translation

The Four Kumāras headed by Sanaka hear the Śrīmad Bhāgavatam from His mouth and floating in transcendental bliss they speak the glories of the Supreme Lord as well.

So from all these examples it can be seen that the Four Kumāras were favored by Lord Nārāyaṇa by receiving His most rare and auspicious darśana and they also had the good fortune to be taught the science of Śrīmad Bhāgavatam directly from both Hamsāvatāra and Lord Ananta-Śeṣa.

निम्नगानां यथा गङ्गा देवानामच्युतो यथा ।
वैष्णवानां यथा शम्भुः पुराणानामिदं तथा ॥ ९४ ॥

*nimna-gānām yathā gaṅgā devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ purāṇānām idam tathā*

nimna-gānām—of rivers flowing, yathā—as, gaṅgā—the Ganges, devānām—of all dieties, acyutaḥ—the infallible Supreme Lord, yathā—as, vaiṣṇavānām—devotees of Lord Viṣṇu, yathā—as, Śambhuḥ—Śiva, purāṇānām—of the Purāṇas, idam—this, tathā..similarly

Translation

Just as the Ganges is the greatest of all rivers, Lord Acyuta the greatest of all dieties, Śiva the greatest of all devotees of Viṣṇu, the Śrīmad Bhāgavatam is the greatest of all Purāṇas.

Śrīmad Bhāgavatam, Canto 12, chapter 13, verse 16

The Śrīmad Bhāgavatam is the most elevated and esoteric spiritual understanding in existence in all of the trillions of universes because it explains clearly and concisely in a very extraordinary and wonderful way about the glories and pastimes of the Supreme Lord Kṛṣṇa while simultaneously revealing the exact science of the purpose of human existence and precisely what our relationship is to Him. The Śrīmad Bhāgavatam is the

epitome of all religiosity and the ultimate panacea eternally for all living entities in all of creation.

Once Ācāryapada Nimbārka Svāmī performed puja to Mahadeva Śiva by making a pilgrimage to Rudradwipa which is one of the nine islands in Śrī Navadwip Dham, within Gaura Mandala in West Bengal. Śiva being pleased with his worship instructed Nimbārka Svāmī to go deep within the Bilva forest and humbly surrender himself to the Four Kumāras who were sitting there rapt in meditation and take initiation from them. Following the order of Śiva he received the favor of the Four Kumāras and giving his transcendental knowledge they empowered him to establish the Kumāra Vaiṣṇava Sampradaya. So in this context it should be understood that the līlā avatāra Haṁsa and the Śaktyāveśa avatāra Ananta Śeṣa were factually the param gurus of Nimbārka Svāmī by being the gurus of the Four Kumāras and that initiation into the delightful and captivating realms of devotional service reveals the insipid, uninspiring nature of dry knowledge. Vaisnava Vijaya!

Advaita-vāḍism and Vasiṣṭha in Tretā Yuga

Advaita-vāḍi's found in Vasiṣṭha, a strong adherent and proponent of their faith. Being the guru of King Daśarath of the solar dynasty, it was Vasiṣṭha who gave the instruction to the childless King to seek the service of the sage Śringi to perform a sacrificial fire yagna to insure that he would have sons and a male heir to the kingdom. So much is recorded about him in the Ramāyāna, because by the potency of this yagna the second expansion of catur-vyūha appeared as the four brothers Rama, Bharata, Satrugṇa and Lakṣman. In the Bengali Ramāyāna by Kṛitivāsa we find the śloka: "*vasiṣṭha ailen yata jñāna-muni*" inferring that Vasiṣṭha was very much immersed in impersonal conceptions as an accumulator of knowledge and his version of the Ramāyāna called Yoga Vasiṣṭha clearly exemplifies this. That Vasiṣṭha was a māyāvāḍī is well known and there is no controversy over this. In Śrīmad Bhāgavatam, Canto 6, chapter 18, śloka five and six, we have some additional information:

वाल्मिकिश्च महायोगी वाल्मीकादभवत्किल

अगस्त्यश्च वसिष्ठश्च मित्रावरुणयोर्ऋषी ।

रेतः सिषिचतुः कुम्भे उर्वश्याः सन्निधौ द्रुतम् ॥ ९५ ॥

*vālmikiś ca mahā-yogī valmīkāḍ abhavat kila
agastyaś ca vasiṣṭhaś ca mitrā- varuṇayor ṛṣī
retaḥ siṣicatuh kumbhe urvaśyāḥ sannidhau drutam*

vālmikiś—Vālmiki, ca—and, mahā—great, yogī—ascetic, valmīkāḍ— from an anthill, abhavat—took birth, kila—indeed, agastyaś—Agastya, ca—and, vasiṣṭhaś—Vasiṣṭha, ca—also, mitrā-varuṇayor—of Mitrā and Varuṇa, ṛṣī—the sages, retaḥ—semen, siṣicatuh—discharged, kumbhe—in an earthen pot, urvaśyāḥ—Urvaśī, sannidhau—in the presence, drutam—uncontrollably

Translation

The great ascetic Vālmiki took birth from the semen of Varuna in an anthill and the two sages Agastya and Vasiṣṭha were considered common sons due to the fact that upon seeing Urvaśī, the beautiful celestial society girl; both Mitrā and Varuṇa uncontrollably discharged semen into two pots and Agastya and Vasiṣṭha appeared from those pots respectively.

In Śrīdhara Swamipada's commentary on this sloka from Śrīmad Bhāgavatam, he states that having seen the Vaiṣṇava qualities of Bhṛgu and Vālmiki and their devotion to Bhagavān he considered them exemplary sons whereas Vasiṣṭha and Agastya being a māyāvāḍī and brahmavadi respectively were considered as common sons. Vasiṣṭha although a seeker of knowledge and one of the wisest of all the sages was nevertheless teaching his disciples about the impersonal, indistinct *Brahman*. Lord Ramacandra appearing as the eldest son of King Dasarath felt compassion for advaita-vāḍist Vasiṣṭha and his state of māyāvāḍism. As he was the dynastic priest and preceptor of the solar dynasty at the time, Lord Rama became merciful towards him. Vasiṣṭha having witnessed Lord Rama's divine form and being blessed by Him, received transcendental bliss and realizing his folly brought his monistic and impersonal thoughts to a close.

Becoming a surrendered soul to the lotus feet of Lord Rama, he prayed for eternal servitorship and propagated the glories of devotional service.

After terminating Rāvaṇas existence in Lanka it is seen in Śrīmad Bhāgavatam, Canto 9, chapter 11, verse 25: "*arthādiśad*

dig-vijaye bhrātṛiṃs tri-bhuvaneśvaraḥ" meaning that the lord of the universe, Lord Rama ordered his three brothers Bharata, Śatrughna and Laksmanji to go out and conquer the world subduing the earth completely to the Vedic culture. They accomplished this task in short order by their prowess and by their diplomacy and returned back to Ayodhya in Mother India victoriously. Thus in Tretā yuga advaitavadism as well as māyāvādism were totally uprooted and devotional piety was re-established throughout the world. Vaiṣṇava Vijaya!

Advaita-vādism and Śukadeva in Dvārāpa Yuga

In Mahabharata it is recorded that Śrīla Vyāsadeva became the guardian of Vītikā, the daughter of Jābālī while He was doing tapasya in the forest. He performed penance for a long time and in His association she performed penance with Him. After a very long time, finding her devotion steady and seeing her qualifications He would read Śrīmad Bhāgavatam to her. For 12 years His son, Śukadeva Gosvāmī remained in her womb refusing to come out even at the behest of his father. Finally only on the request of Lord Kṛṣṇa, who promised that Śukadeva Gosvāmī would definitely not forget his eternal position did he finally agree to come out. Although he was quite big, he came out of his mother without causing her any pain and immediately like a parrot he began praising and eulogizing the glories of the Supreme Lord, thus he was called Śuka which means parrot and indeed previously during Kṛṣṇa līlā in Vrindavan he was a parrot. In "Śrī Ānanda Vṛndāvan Campū" this is confirmed by Śrīla Kavi Karṇapūr. Also in the book Gopāla Campū by Śrīla Jiva Gosvāmī it is described that this parrot would always utter " Bolo Kṛṣṇa! Bolo Kṛṣṇa!" in such a sweet and pleasing way that it would delight everyone who heard it. The story of Śukadeva Gosvāmī's birth can be found in Śrīmad Bhāgavatam as well and it is recorded in detail in the Brahmā Vaivarta Purāṇa. Śrīla Visvanatha Cakravarti commentary on Śrīmad Bhāgavatam reads like this:

विचिन्त्य मनसाचक्रे भार्याजाबालि कन्यकां वीतिकारुण्यं वदौ
वैखानसाश्रमी ?

ततश्च वसन्तथा सह भृशंतपस्तेपेतदन्ते तस्यांवीर्यमधत्त

सा च गर्भमेकादशेषु वर्षेषु व्यतीतेष्वपि न प्रसूतेस्म अथ द्वादशे
वर्षे इत्यादि ॥ ९६ ॥

*vicintya manasā cakre bhāryām jābālī kanyakām vītikākhyam
vadau vaikhānasāśramī / tataś ca vasan tayā saha bhṛśam tapas
tepe tad ante tasyām vīryam adhatta / sā ca garbham ekādaśeṣu
varṣeṣu vyatīteṣv api na prasūte sma atha dvādaśe varṣe ity ādi*

vicintya—after reflecting, manasā—in his mind, cakre—
accepted, bhāryām—wife, jābālī—of Jābālī, kanyakhām—the
daughter, vītikākhyam—named Vītikā, vadau—the dark,
vaikhānasa—hermit Vyāsa, āśramī—āśram, tataś—then, ca—
and, vasan—living, tayā saha—with her, bhṛśam—severe,
tapas—penance, tepe—performed, tad-ante—at the end,
tasyām—in her, vīryam—adhatta—made pregnant, sā ca—and
she, garbham—the embryo, ekādaśeṣu—for eleven, varṣeṣu—
years, vyatīteṣv api—though passed, na prasūte sma—did not
beget, atha—then, dvādaśe—in the twelfth, varṣe—year, ity
ādi—etc.

Translation

After reflecting within his mind the hermit Vyāsadeva accepted Vītikā the daughter of Jābālī as his wife and after performing severe penance with her for a long time and then he impregnated her. She did not beget the child for eleven years and then in the twelfth year etc. etc. etc.

गर्भात् निःसृत्य प्रणम्य बहुस्तुतं त्वाम् दृष्ट्या भगवानाह व्यास ।
त्वदीयतनयेन शुकवतुक्तं ब्रूते अयंवाचः भवतु तत्शुक एव नाम
इति ॥ ९७ ॥

*garbhāt niḥsṛtya praṇamya bahu-stutam tvām drṣṭyā
bhagavān āha vyāsa / tvadiya-tanayena śukarat uktam brūte
ayam rācaḥ bhavatu tat śuka eva nāma iti*

garbhat—from the womb, niḥsṛtya—coming out, praṇamya—
after bowing down, bahu-stutam—praiseworthy, tvām—to you,
drṣṭyā—by his sight, bhagavān—the Supreme Lord Kṛṣṇa, āha—

spoke, vyāsa—O' Vyāsa, tvadiya-tanayena—your son, śukarat—like a parrot, uktam—sounds, brūte ayam—his speech, rācah—spoke, bhavatu—let he be, tat—therefore, śuka eva—Śuka himself, nāma iti—by name

Translation

The Supreme Lord Kṛṣṇa spoke, O' Vyāsa coming out of the womb and bowing down to you with his glance his speech sounds just like a parrot; therefore let his name be Śuka.

Although Śukadeva was at first absorbed in meditation of the indistinct knowledge of the absolute infinite; by the mercy of his father Śrīla Vyāsadeva he came to the platform of the devotional path as confirmed by his own words in his potent and apropos introduction as confirmed in the Śrīmad Bhāgavatam, Canto Two, chapter one, verses 8 and 9.

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम्
अधीतवान् द्वापरादौ पितुर् द्वापयनादहम् ।
परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोक लीलया
गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ ९८ ॥

*idaṁ bhāgavatam nāma purāṇaṁ brahma-sammitam
adhītvān dvāparāḍau pitur dvaipāyanād aham
pariniṣṭhito 'pi nairgunya uttama-śloka-līlayā
grhīta-cetā rājarṣe ākhyānam yad adhītavān*

idaṁ—this, bhāgavatam—Śrīmad Bhāgavatam, nāma..of the name, purāṇam—Vedic supplement, brahma-samhitam—fully authorized as the essence of the Vedas, adhītvān—studied, dvāpara-āḍau—at the end of Dvāpara yuga, pituh—from my father, dvaipāyanat—the island born Vyāsadeva, aham—myself, pariniṣṭhito—fully realized, api—in spite of, nairgunye—transcendental absolute, uttama—enlightened, śloka—verses, līlayā—by the pastimes, grhīta—being attracted, cetāḥ—attention, rājarṣe—O' saintly king, ākhyānam—described, yat—that, adhītavān—I have studied

Translation

At the end of Dvāpara yuga I studied the essence of all Vedic literatures named Śrīmad Bhāgavatam from my father, the

island born, Dvaipāyana Vyāsadeva. O' saintly king, in spite of being fully realized in the transcendental absolute I was still very attracted to the enlightened verses that described the wonderful pastimes of the Lord.

At the age of 12 Śukadeva Gosvāmī left his mothers womb and so earnest was his apprehension towards householder life even as a child that he immediately left for the forest and became a hermit. Knowing that his son was beyond the modes of material nature and completely free from the influences of māyā, Śrīla Vyāsadeva decided that he was the most qualified to teach the Śrīmad Bhāgavatam to and he simultaneously devised an ingenious plan to accomplish this. Everyday His disciples would go out into the forest to collect fire wood for cooking. Śrīla Vyāsadeva would instruct them to chant slokas from the Śrīmad Bhāgavatam. When Śukadeva Gosvāmī heard the wonderful sound vibration of the completely transcendental Śrīmad Bhāgavatm he became spellbound and was overwhelmed in ecstasy. Following the voices that were melodiously chanting these sweet, nectarine slokas to discover their source he arrived back at his fathers āśrāma and realizing his fathers desire surrendered to him and learned Śrīmad Bhāgavatam from him.

So it can be seen that although Śukadeva was well versed and fully realized in the knowledge of *Brahman*, by receiving the mercy of his father, Vyāsadeva he was able to discern the difference between meditation on the formless absolute in comparison to hearing and glorifying the delightful, nectarian narrations of the Supreme Lord's phenomenal pastimes in any of his wonderful incarnations. Being blessed with this understanding he realised that the broadcasting of knowledge of the Supreme Lord creates immense good to all mankind and only immense good and so he justly delivered the unparalleled, monumental 18,000 slokas of the Śrīmad Bhāgavatam while counseling King Parikṣit in just seven days. But he never, ever promulgate the knowledge of the formless absolute *Brahman* because he could understand that this would not be beneficial to anyone, King Parikṣit or the common man, in the present or in the future. Thus Śrī Śukadeva following in the footsteps of his illustrious father Śrīla Vyāsadeva, powerfully preached the bhakti cult of devotional service and became one of the principle ācāryas of all the sampradayas of Vaiṣṇavas for all of eternity.

So the Śukadeva we have been narrating about was the son of Vyāsadeva born of Vītikā and he is the one who recited Śrīmad Bhāgavatam to King Parikṣit during the last seven days of the king's life due to having been condemned by a curse from a brāhmaṇas son. There is another Śuka referred to in the Harīvaṁśa, but this one was born of Aranī and is known as Chāyā Śuka and should not be confused with the Śukadeva we are discussing here for they are not the same. Vaiṣṇava Vijaya!

Destiny of Advaita-vāda in the Three Yugas

During Satya, Tretā and Dvāpara yugas due to the omnipotent desire of the divine will always ultimate victory crowned the Vaiṣṇavas irregardless of the rise or fall of māyāvāḍism. In these three yugas there were so many sages and demons who followed the destructible paths of Advaita-vāḍism and māyāvāḍism. We have only named the most prominent and by using their stories as examples we have shown how they were redeemed, delivered or even liberated by the compassion, mercy and power of the Supreme Lord, who revealed the truth to some, made others His surrendered devotees and to still others He terminated their material existence. This is why another of the Supreme Lords many names is Muktipada meaning one who releases all creatures from material bondage. Anywhere there are living entities in the material worlds they are all without exception subject to the three fold miseries of birth, disease and death; but the Supreme Lord releases His surrendered servitors from having to be obligated to ever accept these conditions again and thus He is called Muktipada.

Now what has to be clearly understood by one and all and which is of prime importance is that the the indistinct, non-existential, infinite and transcendental absolute māyāvāḍism of the Kumāras in Satya yuga, of Vasiṣṭha in Tretā yuga and of Śukadeva in Dvāpara yuga which in whatever form was always respectful of the opinions of Śrīla Vyāsadeva and was always subordinate to the Vedas; is definitely not the same as the māyāvāḍī hypothesis propounded by Śaṅkarācārya which always seeks to minimize the Vedas and discount the opinions of the literary incarnation of the Supreme Lord Himself, līlā avatāra Veda Vyāsadeva.

The Supreme Lord compassionately redeems Advaitavadi sages and mercifully assimilates impersonalist demons as part

of his agenda while performing His pastimes and although it may appear contradictory His actions are never fraudulent like the māyāvāḍīa because all the Supreme Lords actions are beneficial for all living entities. It is clearly delineated many places in śāstra that if the Supreme Lord terminates the existence of a living entity they are liberated and that once being liberated that particular a living entity never re-enters again although their form might reappear inhabited by another living entity as described in scriptures. So Śaṅkarācārya's fallacious māyāvāḍī hypothesis that one can be released and immersed into *Brahman* and that this is the ultimate state is completely illusory being a figment of his imagination having no scriptural support to substantiate it and should be shunned as a detriment to every living entities natural right to eternality of the soul.

Bāṣkali

Bāṣkali was a very prominent māyāvāḍī demon of his times and in the chronicles of subsequent māyāvāḍīs he is quoted time and time again in various accounts. Since Hiranyakaśipu was his grandfather he felt duty bound to reveal his demonic lineage simultaneously confirming their envious status as māyāvāḍīs. Here we quote an extract from Bāṣkali's Bhagavatam to give an idea.

हिरण्यकशिपु भार्या कयादु नाम दानवी
जम्भाख्य तनया स सुषुवे चतुः सुतान् ।
संहारं प्रगुणहारं हारं प्रह्लादमेव च ॥ ९९ ॥

*hiranyakaśipu bhāryā kayādhū nāma dānavī
jambhākhyā tanayā sa suṣuve caturāḥ sutān
saṁhrādam praguṇahrāda hrāda prahlādam eva ca*

hiranyakaśipu—Hiranyakaśipu, bhāryā—wife, kayādhū—Kayādhū, nāma—named, dānavī—she demon, jambhākhyā—of the Jambha demon, tanayā—daughter, sā—she, suṣuve—gave birth, catuḥ—four, sutān—sons, saṁhrādam—Saṁhrāda, praguṇahrāda—Praguṇahrāda, hrāda—Hrāda, prahlādam—Prahlaḍa, eva—only, ca—and.

Translation

Hiranyakāśipu had a demon wife named Kayādhu who was the daughter of the Jambha demon and she gave birth to four sons named Saṁhrāda, Praguṇahrāda, Hrāda, and Prahlēda.

Of the four brothers only Prahlēda was a devotee of the Supreme Lord. The other three brothers dutifully followed the path of their demonic father. Praguṇahrāda had two sons from his demon wife Suryi and their names were Mahiśa and Bāṣkali.

So these are the facts concerning Bāṣkali's lineage. Historically and traditionally it is seen that the sinful demons and the miscreants are and always were followers of māyāvāḍism. Whereas the pure hearted saints and sages who were avowed Advaitavadi's attaining the association of the Lord pure devotee were able to redeem themselves and achieve devotional service to the Supreme Lord. We know from the anecdotes of Bāṣkali that he originally took lessons in Advaitavadism from the hermit Badhwa and this formed the foundation of his māyāvādī conceptions. Śaṅkarācārya in his commentary on Vedānta-sūtra, sloka 12, quotes the conversation between Śākya Singha Buddha and Bāṣkali as follows:

बाष्कलिना च बुद्धः पुष्टः सन्वचनेन एव
ब्रह्मप्रोवाच श्रुणते स होवाच इदानीम्
भगवो ब्रह्म इति स तूष्णिं बभूव तम्
हि द्वितीयं वा तृतीयं वचनं उवाच
ब्रह्मखलु त्वं तु न विज्ञान उपाशन्ते ॥ १०० ॥

*bāṣkalinā ca buddhah prṣṭaḥ saṁ vacanena eva
brahma provāca śṛṇate sa hovāca idānīm
bhagavo brahma iti sa tūṣṇīm babhūva taṁ
hi dvitīyaṁ vatr̥tīyaṁ vacanam uyāca
brahma khelu tvam tu na vijñāṇ upaśānte ayam ātmā*

bāṣkalina—Bāṣkali, ca—and, buddhah—Śākya Singha Buddha, prṣṭaḥ—was asked, saṁ—while, vacanena—verbally, eva—only, brahma—Brahman, provāca—said, śṛṇate—listening to this, sa—he, hovāca—spoke, bhagavo—O'Brāhmaṇa, brahma—Brahman,

iti—about, sa—he, tūśṇīm—silent, babhūva—remained, tam—him, hi—indeed, dvitīyaṁ—twice, va—and, tṛtīyaṁ—thrice, vacanam—sentence, uyāca—uttered, brahma—*Brahman*, khelu—verily, tvam—you, tu—but, na—not, vijñāṇ—you know, upaśānto—silence, ayam—this, ātmā—the self

Translation

And Śākya Singha Buddha was asked verbally by Bāṣkali about the *Brahman*. Śākya Singha Buddha told him to listen about *Brahman* and then he became silent. Bāṣkali again asked him a second and a third time and then Śākya Singha Buddha replied "I told you about *Brahman* but you did not realize it in your self that verily it is silence".

So it is evident from this extract supplied for us by Śaṅkarācārya that Bāṣkali had not even grasped a basic understanding of *Brahman* at the time Śākya Singha Buddha instructed him by silence. So it can be understood from this example that the demonic philosophies are not based on any sound and proven principles and that whatever beliefs they have are in constant flux being based on opposition and not contemplation of the Supreme Lord; otherwise the aged Bāṣkali could have quite easily understood subject matters of this caliber even as a youth from his own father and family members.

So māyāvāḍīs under the aegis of demons are never able to have the opportunity to come under the protection of devotional service and are thus under the control and dictates of the Lord's external, illusory energy potency, Mayādevī. The Supreme Personality of Godhead Lord Kṛṣṇa and His śāstrically authorized avatāra incarnations being extremely merciful always are the destroyers of the demons and the protector of the devotees effortlessly exhibiting the natural superiority of devotional service.

Devotional service to the Supreme Lord is the actual constitutional position of every living entity. It is a transcendental activity totally beyond the modes of material existence. It is factually food for the soul. It is manifest for the benefit and welfare of all living entities throughout all universes but it is a matter of great regret that so many living entities due to ignorance, envy, complacency, jealousy and various other symptoms of false ego are unable to attain this fundamental right freely

given to every living soul. The crown jewel of the Gauḍīya Vaiṣṇavas, Śrīla Rūpa Gosvāmīpada in his book “Laghubhāgavatamṛita” records how Lord Vāmanadeva appeared in this milenium not once, not twice but three times. It is known that Lord Vāmandeva appeared in the beginning of this kalpa known as Caksusa as a manvatara avatāra and it is also known how he appeared as līlā avatāra in the assembly of Bali Mahārāja and begged three paces of land but now in the 18th sloka of Śrīla Rūpa Gosvāmī’s book it is revealed how Lord Vāmanadeva also appeared to specifically deliver Bāṣkali the nephew of Prahlāda.

वामनः त्रिः अभिव्यक्तिं काले अस्मिन्प्रतिपेदिवान् ।
तत्राऽदौ दानवेन्द्रस्य बाष्कलेरध्वरं यजन् ॥ १०१ ॥

*vāmanah triḥ abhivvyaktim kāle asmin pratipedivān
tatra ādau dānavendrasya bāṣkaler adhvaram yajan*

vāmanah—Lord Vāmanadeva, triḥ—thrice, abhivvyaktim—manifestation, kāle asmin—in this epoch, pratipedivān—took, tatra—in them, ādau—first, dānavendras—the demon king, ya—as, bāṣkaler—of Bāṣkali, adhvaram—to the sacrifice, yajan—while performing

Translation

In this epoch, Lord Vāmanadeva manifested himself three times, first delivering the demon king Bāṣkali while he was performing a fire sacrifice.

Thus in Satya yuga just as the Four Kumāras adopted the path of devotion for the path of knowledge; Bāṣkali as well by the mercy of the Lord was able to relinquished the path of impersonalism and shun māyāvāḍism thus devotional service was firmly established throughout the universe. Vaiṣṇava Vijaya!

Hiraṇyakaśipu

That Hiraṇyakaśipu was a māyāvāḍī impersonalist is proven by his inability to recognize Lord Viṣṇu as the Supreme Lord

and unable to accept the Lord as superior to himself and falsely believing that he had the power to kill him and thinking of the Lord as a person that could also be subject to the laws of material existence. From this it is clearly exhibited that Hiranyakaśipu factually had no conceptions of the Supreme Lord and was deluded by the grossest impersonalism as is evidenced in Śrīmad Bhāgavatam, Canto 8, chapter 19, verse 13.

अपश्यन्निति होवाच मयान्विष्टमिदं जगत् ।

भ्रातृहा मे गतो नून' यतो नावर्तते पुमान् ॥ १०२ ॥

*apaśyann iti hovāca mayānviṣṭam idam jagat
bhrātr-hā me gato nūnam yato nāvartate pumān*

apaśyan—not seeing him, iti—in this way, ha uvāca—he spoke, mayā—by me, anviṣṭam—has been sought, idam—the whole, jagat—universe, bhrātr-hā—Lord Viṣṇu the killer of his brother, me..my, gataḥ—must have gone, nūnam—indeed, yataḥ—from where, na—not, āvartate—comes back, pumān—a person

Translation

Hiranyakaśipu not being able to find Lord Viṣṇu the killer of his brother said that the Lord must certainly be dead and has gone to that place from which no person returns.

So in Hiranyakaśipu's own words we see that his māyāvādī impersonalism took the form of denying the existence of the omnipotence and indestructability of the Supreme Lord. That he already was situated in knowledge of *Brahman* was evidenced by his ability to travel to Vaikuntha where Lord Viṣṇu resides and who is the unlimited source of the impersonal *Brahman* effulgence.

It must be understood that this form of māyāvādisim as understood by Hiranyakaśipu was far different from the māyāvādisim envisioned by Śākya Singha Buddha or concocted by Śaṅkarācārya. One must realize that although Hiranyakaśipu was terrifying demon possessing phenomenal power and determination, he was extremely sophisticated regarding spiritual matters as evidenced by the very instructive story he conveyed to his mother Diti about Yamarāja as related in Śrīmad Bhāgavatam, Canto 7, chapter two, verse 47.

यावत् लिङ्गान्वितो ह्यात्मा तावत्कर्मनिबन्धनम् ।
ततो विपर्ययः क्लेशो मायायोगोऽनुवर्तते ॥ १०३ ॥

*yāvat liṅgānvito hy ātmā tāvat karma-nibandhanam
tato viparyayah kleśo māyā-yogo 'nuvartate*

yāvat—as long as, liṅga-anvitaḥ—covered by the subtle body, hi—indeed, ātmā—the soul, tāvat—that long, karma—of fruitive activities, nibandhanam—material bondage, tataḥ—from that, viparyayah—.believing the body to be the self, kleśaḥ—misery, māyā—illusory energy, yogaḥ—union, anuvartate—follows

Translation

As long as the soul is covered by the subtle body consisting of the mind, the intelligence and the false ego it is subjugated in bondage by fruitive activities. Due to individuals believing that the body is the soul they are put in misery by the illusory energy life after life.

As the preceeding sloka clearly demonstrates Hiranyakaśipu was very advanced in his understanding of the inherent nature of the soul. He clearly understood the difficulties as well as the impediments but what he was not able to realize was the solution to all these problems was devotional service to the Supreme Lord. Indeed although he understood that the Supreme Lord was most powerful Hiranyakaśipu believed that the Lord also was subject to the laws of the material energy as is evidenced in his conversation to the demons in Śrīmad Bhāgavatam, Canto 7, chapter 2, verse 7.

तस्य त्यक्तस्वभावस्य घृणेर्मायावनौकसः ।
भजन्तं भजमानस्य बालस्येवास्थिरात्मनः ॥ १०४ ॥

*tasya tyakta-svabhāvasya ghṛṇer māyā-vanaukasah
bhajantam bhajamānasya bālasycvāsthīrātmanah*

tasya—Lord Viṣṇu, tyakta-svabhāvasya—relinquished his neutrality, ghṛṇer—most abominably, māyā—illusion, vanaukasah—behaving as an animal, bhajantam—the devotees

rendering service, bhajamānasya—performing worship, bālasya—a child, iva—like, asthira-ātmanah—always restless and changing

Translation

Lord Viṣṇu influenced by illusion has most abominably relinquished His neutrality and being worshipped by the demigod devotees has assumed the form of a jungle animal just like a restless and changing child.

So falsely believing that the Supreme Lord could be affected by māyā and feeling safe and secure from the boons given by Brahmā; Hiranyakaśipu conjectured within his mind placing the Lord on the same platform as himself thought he could kill Him. The Supreme Lord in His intrepid and inconceivable half man and half lion form of Narasinghadeva terminated him in short order without violating any of the numerous boons given by Brahmā and protected his devotee Prahlāda.

So in Satya yuga, the māyāvādī Hiranyakaśipu, the ruler of the demons was mercifully terminated by the Supreme Lord in His incarnation as Narasinghadeva and establishing his eternal devotee Prahlāda upon the throne, devotional piety was protected and allowed to flourish.

So it can be comprehended from all these examples that the conception of impersonalism enacted by Hiranyakaśipu has a much different understanding than that postulated by Śaṅkarācārya who concocted a very vague and ephemeral hypothesis and presented it in a Vedic way. Vaiṣṇava Vijaya!

Rāvaṇa

There is a well known proverb among the followers of the Madhvācārya sampradaya that the wisest among the avaitavādīs know only Rāvaṇa the king of Lanka. So from this insight it can be perceived that the ten headed demon king was indeed an advaitavādī. Information about Rāvaṇa's birth is found in the Kṛṣṇa Samhitā where it is recorded that one hermit belonging in some way to the dynasty of Pulastya left Mother India for some reason and went to reside in Lanka. While there he married the daughter of a demon and subsequently Rāvaṇa took birth. So his dynasty can be considered semi-hermit and semi-demon.

That he was a hermit of māyāvāḍism has already been confirmed by the verse from Lanka Avatāra Sūtram revealing his deliberations at Mt. Kailasa on māyāvāḍism with Lord Buddha and that he was a demon can be confirmed by his evil and nefarious activities towards the brāhmaṇas, the cows, the sages and munis. To camouflage the power of *Brahman* and display it as ones own potency is the secret of advaitavadi strength. The most flagrant example of this is Rāvaṇas heinous attempt to steal Lord Rama's eternal consort Sītadevī. Mother Sita of course could never be abducted and all māyāvāḍī Rāvaṇa kidnapped was a duplicate māyā Sita. Rāvaṇa conspired with his fellow demons to accomplish this foul deed and although unknown to him he failed. The very audacity of the attempt reveals Rāvaṇa's innermost desires and motives as well as his demonic propensities. Rāvaṇa factually never even saw the real Sītadevī as is mentioned in a sloka from the Kūrma Purāṇa as confirmed by the Śrī Caitanya Caritāmṛta, Madhya Līlā, chp. 9, v.204

सीता लज्जा राखिलेन पार्वतीरस्थाने ।

माया सीता दिया अग्नि बञ्चिला रावणे ॥ १०५ ॥

*sītā lañā rākhilena pārvatīra sthāne
māyā sītā diyā agni vañcilā rāvaṇe*

sītā—Sītadevī, lañā—taking away, rākhilena—kept, pārvatīra—goddess Pārvatī, sthāne—with, māyā-sītā—an illusory form of Sītā, diyā—delivering, agni—the fire god, vañcilā—cheated, rāvaṇe—Rāvaṇa

Translation

The fire god Agni took away the real Sītā and kept her with goddess Pārvatī, delivering only an illusory form of Sītadevī to Rāvaṇa and thus he was cheated.

If the demon Rāvaṇa had actually ever been able to steal the real Sītadevī, she being the parāśakti of the Lord as the eternal consort of Lord Rama, he could have received enough benefit from her transcendental position to arouse the instinct in him to serve the Lord following the path of devotional piety. This would have negated his proclivity for māyāvāḍism with

its soham ontology. But by taking only the false, illusory form of Sītādevi and grasping it tight he pulled māyā securely around himself and attempted to usurp the position of Lord Ramacandra and rule the world as the Supreme Lord.

So it is confirmed that there is much truth to the age old proverb of the Madhvācārya samprādaya, that Rāvaṇa indeed was an advaitavadi. Hanuman as the greatest devotee of Lord Rama mercifully gave Rāvaṇa a blow which made him forget his monastic knowledge and Lord Rama with his arrow of Vedic knowledge shattered his impersonalistic ten heads. Then Rāvaṇa chanted and paid obeisances to Lord Rama and attained bliss. So the truth was established in Tretā yuga that the Supreme Lord in His incarnation as Lord Rama appeared and destroying all traces, symptoms and indications of māyāvādism established devotional piety on the firm foundation of Vaiṣṇavism. Vaiṣṇava Vijaya!

Kaṁsa

Doyen among the demons, Kaṁsa was born of Ugrasena and Padma. Due to being theistic Ugrasena was imprisoned by his son Kaṁsa who usurped the throne and the kingdom. Ugrasena's younger brother had a daughter named Devakī and she was married to Vasudeva. While escorting his cousin and her husband after the wedding Kaṁsa heard a divine voice that the Supreme Lord as the eighth son of Devakī and Vasudeva would terminate his life in the future. Atheistic Kaṁsa understanding that his existence with its numerous schemes and plans was numbered conspired like Hiraṇyakaśipu and Rāvaṇa to destroy the Supreme Lord.

The demonic māyāvādīs have no regard for the divine image of the Lord. Their meager philosophical conceptions cripple their intelligence and gives them the inability to understand the blissful, eternal, transcendental form of the Supreme Lord. They are unaware that something transcendental can never be equated with anything material. They consider the Lord to have a gross and destructable physical body like themselves and thus all Kaṁsa's strategies and conspiracies to prolong his life by attempting to terminate Kṛṣṇa's transcendental body were utterly in vain. Erroneously ideas of this nature are all a natural progression in the mundane minds of māyāvādīs and leads them into the very unenviable position of becoming envious of the

Lord which is an extremely inauspicious position to be situated in. Lord Kṛṣṇa to vindicate religious principles and sanctify the diety worship as an authorised and bonified manifestation of bhakti, exterminated Kāmsa's māyāvādī demons one after another. Putana, Sakasura, Trnarvarta, Aghasura, Bakasura, Sakhacunda, Aristasura, Kesi and others to protect the integrity and sanctity of diety worship.

There is evidence in the fourth chapter of Kṛṣṇa Samhita verse thirty that Kāmsa and Pralambhasura were both athiestic māyāvādīs as seen below.

देवकीं रक्षतां कंस नास्तिक भगिनीं सतीम्
प्रलम्बो जीवचौरश्चशुद्धेन शौरिणा हतः ।
कंसेन प्रेरिता दुष्टा प्रच्छन्न बौद्ध रूपधृक् ॥ १०६ ॥

*devakīm rakṣa tām kaṁsa nāstika bhaginīm satim
pralambo jīvacauros śuddhena śauriṇa hataḥ
kaṁsena peritā duṣṭā pracchanna bauddhu-rūpa-dhṛk*

devakīm—Devakī, rakṣa—protect, tām..to her, kaṁsa—Kāmsa, nāstika—O' atheist, bhaginīm—to sister, satim—pious, pralambo—the demon Pralamba, jīvacauros—killer of living beings, ca—and, śuddhena—pure and pious, śauriṇa—the Lord, hataḥ—was killed, kaṁsena—by Kāmsa, preritāḥ—was sent, duṣṭā—wicked, pracchanna-bauddhu-rūpa-dhṛk—under the guise of a covert Buddhist

Translation

O' Kāmsa protect your pious sister Devakī that killer of living beings the wicked Pralambasura was killed by Viṣṇu sent by you under the guise of a covert Buddhist.

Lord Kṛṣṇa exterminated Kāmsa and Balarāma exterminated Pralambasura saving the living beings and rescuing the earth from the foul clutches of māyāvādisim. The use of the word *jīvacauros* is significant in this sloka, as a killer of living beings is the natural state of māyāvādisim which unavoidably kills and destroys the living entities natural constitutional position as eternal servitor of the Supreme Lord by postulating that there is no Supreme Lord and that there is nothing beyond the formless and indistinct absolute *Brahman*.

Buddhists and māyāvādīs alike both consider *Brahman* to be under the spell of avidya or ignorance and in their view any physical form or manifestation automatically becomes a perversion of *Brahman* thus to them the diety form as well as the transcendental form of the Lord is considered illusion. The Buddhist erroneously believe it is illusion because they hold that everything has only temporary existence and that all causes stem from ignorance. The māyāvādīs erroneously believe it is illusion because to them *Brahman* is absolute without form or qualities and relinquishing ones identity and merging into *Brahman* is the ultimate salvation. of all aspirations and endeavours. Both Buddhism and māyāvādism negate the existence of the Supreme Lord and this atheistic negation is concocted and is refuted by Vedic śāstra. Māyāvādism, advaitavadism, brahmavadism are all *jīvacauras*—killers of human beings and give no eternal benefit to any living entity. The demons following the orders of their atheistic ruler Kāṁsa were heinous offenders and habitual destroyers of religious principles. By exterminating them Kṛṣṇa and Balarāma relieving this world deprived them of their evil designs and benefitted them. Thus in Dvāpara yuga as well māyāvādism and advaitavadism were again nullified and Vaiṣṇavism gloriously was victorious and reigned supreme. Vaiṣṇava Vijaya!

Vedic Calculation of Time

Regarding the judgement given by modern western scholars and scientists as well as various and sundry educated Indians influenced by the former, who are captivated by the spell of interpolated history and speculative mundane knowledge based on human sense perceptions. These uninformed individuals insist that the span of time since the onset of Kali yuga is a mere 750 years. They also postulate in their history books the ridiculous hypothesis that the Aryans were some white skinned, nomadic horseman who migrated from central Asia and invaded northern India in 1500 B.C. Further they make the preposterous claim that these same barbarian nomads brought with them the ultra sophisticated Sanskrit language into India and wrote the Rigveda as well. We will not even bother to dignify such nonsense by even responding to such absurd speculations and ludicrous hallucinations from Max Mueller and associates who

deceitfully concocted and formulated this gross deception in the name of avarice and imperialism.

There is a well known astronomical axiom called the Precession of the Equinoxes which enables a knowledgeable enough astrologer to accurately calculate the dates of ancient events in antiquity if one has the specific astronomical references. By this system it is scientifically possible to determine the relative time frame of a particular event over a 25,000 year cycle which is the time it takes our solar system to go around the central sun known by the star Polaris if astronomical reference is recorded at the time of any given event in history.

For example in the Kauṣītaki Brāhmaṇa XIX.3 it is mentioned that the winter solstice occurred on the night of the new moon in the month of Māgha. This can accurately be determined to be 3000 B.C.. So in this way by studying the astronomical references found in the Vedas accurate dates and times can be known. For ourselves we will follow with accuracy the chronology of the incarnations of the Supreme Lord's appearance and reappearance for the protection of religious principles and the destruction of the demonic forces and will use this as our time frame for determining different epochs according to revealed scriptures.

According to Vedic śāstra Lord Ananta Śeṣa appeared in Satya yuga which ended 2,160,000 years ago. Then began Tretā yuga which lasted for 1,296,000 years and in which Lord Rāmacandra appeared. Afterwards 5000 years ago, at the very end of Dvāpara yuga which lasted for 864,000 years, appeared the Supreme Lord Kṛṣṇa along with His first expansion Lord Balarāma. The Supreme Personality of Godhead Lord Kṛṣṇa appears only once in a day of Brahmā, which is every 4, 320,000,000 which is four billion three hundred and twenty million years. Thirty-five hundred years ago at the beginning of Kali yuga's 432,000 time span appeared Viṣṇu Avatāra Buddha in 1500 B.C. at Bodhi Gaya in present day Bihar, India. Then another 1000 years passed before the birth of Śākya Singha Buddha around 563 B.C. at Kapilavastu in Nepal. Then in the 6th century A.D. began the appearance of the 12 Vaiṣṇava ālvārs known as Poykayālvār, Peyālvār, Tirumalīcaiālvār, Nammālvār, Āṇṭālālvār, Kulacekarālvār, Toṇṭaraṭipoṭiālvār, Tiruppāṇālvār, Maturai-kaviālvār, Tirumaṅkayālvār, Pūtātālvār and Tiruvaraṅkattamutaṇārālvār. Then approximately 700 A.D. the Vaiṣṇava ācārya Viṣṇusvāmī empowered by Lord Śiva established the

Rudra Sampradāya and preached suddha-advaita-vāda. Then Śaṅkarācārya took birth in 786 A.D. at Chidambaram, Kerala and promulgated his māyāvādī hypothesis which completely forced Śākya Singha's Buddhism outside the borders of Mother India. After him in three successive centuries appeared the three authorised Vaiṣṇava ācāryas of the remaining three authorised Vaiṣṇava sampradāyas: Rāmānujā from 1017-1137 A.D., Nimbārka from 1130-1200 A.D. and Madhvācārya from 1238-1317 A.D. They all appeared to vanquish māyāvādism and establish a firm foundation of devotional service to the Supreme Lord Kṛṣṇa. Each of these ācāryas had their own unique and inspired approach to this. Rāmānuja empowered by Lakṣmi Devī established the Śrī Sampradāya and preached vasistadvaita-vāda. Madhvācārya empowered by Brahmā established the Brahmā Sampradāya and preached dvaita-vāda and Nimbārka empowered by the four Kumāras established the Kumāras Sampradāya and preached dvaita-advaita-vāda. These four authorised and bonafide Vaiṣṇava sampradāyas totally routed māyāvādism throughout India and firmly set the stage for the appearance of the last incarnation of the Supreme Lord Kṛṣṇa as Śrī Caitanya Mahāprabhu 500 years ago in the year 1486 A.D. at Māyāpur in Bengal.

Śrī Caitanya Mahāprabhu accepted two principles from each of the four Vaiṣṇava ācāryas. From Rāmānujā he accepted the concept of unalloyed devotion untinged by karma and jñāna and service to the Vaiṣṇavas. From Madhvācārya he accepted the complete destruction of māyāvādism and worship of the deity form of the Supreme Lord Kṛṣṇa. From Viṣṇusvāmī He accepted total dependence on Kṛṣṇa and the mellow of spontaneous devotional service and from Nimbārka he accepted as truth the exalted love of the gopīs for Kṛṣṇa and the necessity of taking exclusive shelter of them. Unifying the the four sampradāyas into one harmonious philosophy he conceived His acintya-bheda-bheda-tattva which is that the Supreme Lord by his unfathomable transcendental potency is simultaneously one and different.

The whole world experienced the causeless mercy of Śrī Caitanya Mahāprabhu as was evidenced by the profound changes in thought that appeared around the world that manifested itself directly in the form of the renaissance. As Śrī Caitanya Caritāmṛta, Madhya līlā, chapter 17, verse 233 so succinctly illustrates:

जगत्भाषिल चैतन्य लीलार पाथारे ।

याङ् र यत शक्ति तत पाथारे सांतारे ॥ १०७ ॥

*jagat bhāsila caitanya-lilāra pāthāre
yāñra yata śakti tata pāthāre sāntāre*

jagat—the whole world, bhāsila—floated, caitanya-lilāra—the pastimes of Śrī Caitanya Mahāprabhu, pāthāre—in the inundation, yāñra—of whom, yata—as much, śakti—spiritual power, tata—that much, pāthāre—inundation, sāntāre—swims

Translation

The whole world floated by the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One could swim in that inundation according to the extent of one's spiritual power.

Śrī Caitanya Mahāprabhu's sublime sankirtan mission is as eternal as it is contemporary. It is the fullest expression of salvation, the most magnanimous manifestation of creation, the most benevolent expression of compassion, the universal panacea for a suffering world assailed by the onslaught of Kali yuga.

So in brief retrospect the appearance of Ananta Śesa and Hamsa avatar in Satya Yuga marked the teaching of the principles of devotional piety to the Four Kumāras and Narāda. The advent of Lord Rāma marked the reestablishing of these principles of Vedic culture throughout the world. The descent of Kṛṣṇa and Balarāma marked the destruction of all the elements in this world inimical to devotion and the principles of religion. The coming of Viṣṇu Avatāra Buddha marked the age of tranquility for Vaiṣṇavism and the coming of Lord Caitanya Mahāprabhu marked the march of Vaiṣṇavism in the form of His glorious sankirtan movement. Vaiṣṇava Vijaya!

The Heliodorus Column

Heliodorus was a Greek ambassador to India 200 years before the birth of Christ. As a diplomat representing Greece in a foreign country he obviously had the full confidence of the Grecian government and possessed a sophisticated understanding of the world as it existed at that time. Although his political

and diplomatic qualities were surely exemplary they are not however what he is best known for. In the international archeological circles of the world his proven presence in India was quite sensational. What establishes his importance and what he is best known for is the erection in 113 B.C. of his monumental pillar at Besnagar in Madhya Pradesh, India. Known as the Heliodorus column in all archeological circles and literatures this pillar is actually a Garuḍa-stambha similar to the one situated inside the Jagannatha temple at Puri in Orissa, India. Although the knowledge of its existence is not so widespread to the common man; in archeological circles it is considered a phenomena and its discovery gives the profound perception and understanding of the depth and universality of the imperishable Vedic culture. In light of the fact that the western countries received the vast majority of their knowledge and assumptions from the Greeks makes this a very significant and unique archeological discovery of worldwide importance.

The Heliodorus column first came to the attention of the western intelligentsia in 1877 during an archeological expedition from England headed by Sir Alexander Cunningham. After analysing the style and form of the column, Cunningham incorrectly deduced that it was erected during the reign of the Imperial Gupta period of the second century A.D. never dreaming that underneath the coating of red silt that covered the bottom of the column was an inscription. However thirty-two years later in 1901 an independent researcher accompanied by Dr. J.H. Marshall had the coating of red silt removed and then the inscription was brought to light revealing that the pillar was factually erected in the second century B.C. and not in the Imperial Gupta period as previously assumed. Dr. Marshall described in an article he wrote in the Journal of the Royal Asiatic Society that Cunningham had erred in his evaluation of the age of the column and could never have imagined the value of the find which he had just missed discovering. The language was prakrit influenced by Sankrit and one look at the ancient Brahmi inscription chisled into the base of the Garuḍa-stambha was all that was necessary to understand that the column was many centuries older than the 200 A.D. This came as a great surprise to Dr. Marshall but what caused him to be amazed and what totally electrified the international archeological community as

well was the translation of the ancient Brahmi script which we are revealing below:

देवदेवस्य वासुदेवस्य गरुडध्वजः अयं करीतः ।

हेलिवोदोरेण भागवतेन दियस्य पुत्रेण ताक्षशिलाकेन ॥ १०८ ॥

*devadevasya vāsudevasya garuḍa dhvajah ayaṁ kārītaḥ
heliodoreṇa bhāgavatena diyasa putreṇa tākṣaśilākena*

devadevasya—the lord of lords, vāsudevasya—to Vāsudeva, garuḍa-dhvajah—Garuḍa pillar, ayaṁ—this, kārītaḥ—has been erected, iha—here, heliodoreṇa—Heliodorus, bhāgavatena—who is a follower of the bhāgavata path of devotion, diyasa—of Dion, putreṇa—the son of, tākṣaśilākena—the resident of Takṣaśila

Translation

This Garuḍa pillar to Vāsudeva, the lord of lords has been erected here by Heliodorus, a follower of the bhāgavata path of devotion, the son of Dion and a resident of Tākṣaśila.

Takṣaśila is Taxila and according to the book Select Inscriptions on Indian History and Civilization by Professor Dines Chandra Sircar published by the University of Calcutta the exact location of Taxila is in the Rāwalpindi District of present day West Pakistan.

यवनदूतेन आगतेन महाराजस्य अन्तलिक्तस्य उपान्तात्सकाशं राज्ञः ।
काशी पुत्रस्य भागभद्रस्य त्रातुः वर्षेण चतुर्दशेन राज्येन
वर्धमानस्य ॥ १०९ ॥

*yavanadūtena āgatena mahārājasya antalikitasya upāntāt
sakāśaṁ rājñāḥ / kāśī putrasya bhāgabhadrasya trātuḥ varṣeṇa
caturdaśeṇa rājyena vardhamānasya*

yavana—Greek, dūtena—ambassador, āgatena—who had come, mahārājasya—the great king, antalikitasya—Antialkidas,

upāntāt—from the vicinity, sakāśam—from, rājñah—of the king, kāśī—the Kāśī dynasty, putrasya—the son, bhāgabhadrasya—King Bhāgabhadrasya, trātuḥ—protector, varṣena—on the year, caturdaśena—fourteenth, rājyena—of his kingdom, vardhamānasya—progressing

Translation

Who had come as an ambassador of the great King Antialkidas to the kingdom of King Bhāgabhadra the son of the Kāśī, the protector reigning prosperously on the fourteenth year of his kingship.

Now to put everything in the proper perspective it must be understood that Greece's greatest philosophers starting with Pythagoras who lived in 560 B.C., Socrates in 450 B.C., Hippocrates in 400 B.C. and Plato and Aristotle in 350 B.C. all had come and preached their doctrines, promulgated their philosophies and compiled their books. Ambassador Heliodorus being among Greece's elite in the second century B.C. was most certainly well versed in all of their philosophies; yet and still Ambassador Heliodorus became an avid Vaiṣṇava devotee of Vasudeva Kṛṣṇa and left a most impressive monumental pillar in the form of a Garuḍa-stambha as testament to this for all of posterity.

In 1955 Dr. M.D. Khare after tremendous research uncovered the remains of a huge temple complex in the same area during the same time period centered around worship of Lord Kṛṣṇa. So in conclusion the Heliodorus Column effectively illustrates that the Vaiṣṇava religion was excellent enough to capture the hearts of the refined and cultured Greeks and catholic enough to admit them into their ranks. Vaiṣṇava Vijaya!

The More Stone Inscription

One yogana or approximately seven miles from Lord Kṛṣṇa's birthplace in Mathura lies a small but very famous village named More. This ancient dwelling place for sages and ascetics remains an unimposing relic of a time long past with a valid message for those today.

In 1882 five years after he discovered the Heliodorus Column, Sir Alexander Cunningham came across a large inscribed

stone slab from the first century B.C. that formed part of an ancient temple complex. A documentation of the findings was published in the Archeological Survey of India's National Report.

According to the inscription on the stone, the five heroes of the Vṛiṣṇi lineage were all considered to be divine. The language of the inscription is Sanskrit mixed with Prakrit. The script is brāhmī and the meter is bhujaṅgavijṛimbhita. As the Heliodorus column establishes the fact that Bhāgavat Dharma in the Vaiṣṇava tradition was absolute and refined enough to capture the heart and imagination of the cultured Greek ambassador Heliodorus. The More stone inscription establishes the fact that Kṛṣṇa and Balarāma along with their associates were lovingly worshipped and cherished in the Vaiṣṇava tradition of devotional service called bhakti. We are giving the sloka below for your consideration.

महाक्षत्रपस राजुवुलस पुत्रः स्वामिनो सोडासस्य संवत्सरे
भगवतां वृष्णिनां पञ्चवीराणां प्रतिमाः शैलदेवगृहे स्थापिताः ।
यस्तोषायाः शैलं श्रीमद्गृहमतुलमुदधिसमधार
आर्चादिषांशशैलान्पञ्च ज्वलत इवपरमवपुषा ॥ ११० ॥

*mahā-kṣatrapasa rājuvulasa putrasa svāmīno soḍāsasya
samvatsare / bhagavatām vṛṣṇīnām pañcavīrāṇāṃ pratimāḥ
śailadevagrhe sthāpitāḥ / yas toṣāyāḥ śailam śrīmad-grham
atulam udadhi-sama-dhāra / ārcād iṣāṁśa-śailān pañca jvalata
ivaparama-vapuṣā*

mahā-kṣatrapasa—of the great ruler, rājuvulasa—Rājuvula,
putrasa—the son, svāmīno—of the master, Soḍāsasya—Soḍāsa,
samvatsare—in the year, bhagavatām—illustrious gods,
vṛṣṇīnām—of the Vṛṣṇīs, pañcavīrāṇām—the five heroes,
pratimāḥ—images, śailadevagrhe—in the temple of the moun-
tain, sthāpitāḥ—are installed, yas—one who, toṣayāḥ—for the
satisfaction, śailam—of the mountain, śrīmad-grham—in the
temple of the gods, atulam—in an incomparable manner,
udadhi-sama-dhāra—like the flow of rivers in the ocean, ārcād—
worshipped, iṣāṁśa-śailān—the mountain as the limbs of the
lords, pañca—five, jvalata—shining, iva—as if, parama-
vapūṣā—supreme body

Translation

In the year of the great ruler Rājuvula, the son of the master Śoḍāsa installed images of the five heroes, the illustrious gods of the Vṛṣṇīs in the temple on the mountain. For his own satisfaction he worshipped in an incomparable manner the mountain as the limbs of the five lords shining as it were their bodies itself in the temple on the mountain like the flow of the ocean.

So it can be understood by these two examples that a very high level of sophistication was apparent regarding spiritual matters and the devotional worship of the Lord. Vaiṣṇava Vijaya!

Śākya Singha Buddha

Śākya Singha Buddha was born approximately five centuries before the birth of Christ and lived till the age of 80 years. Vedic scholars determined he lived from 563 - 483 B.C., Mahāyānic Buddhists calculated he lived from 566 - 486 B.C., Mahāvaiṣṇava tradition chronicles 546 - 466 B.C. and Max Mueller opines 477 - 397 B.C. But one thing is evident that from this time onwards māyāvādī thought and conceptions over flooded the land as water pent up from a dam bursts through after centuries of accumulated malignant energy. From the time of Śākya Singha Buddha until the time of Śaṅkarācārya in 786 A.D., a period of approximately twelve hundred years marked the waves of impersonalism dashing against the shores of Mother India on all sides. Śaṅkarācārya's māyāvādī hypothesis is non-different and the same deceitful and misleading counterfeit coin of atheism. The Rudra Vaiṣṇava sampradāya had been established by Viṣṇusvāmī around 700 A.D. long before the birth of Śaṅkarācārya; but it was not until the establishment of the remaining three authorised Vaiṣṇava sampradāya's manifested as: Śrī Sampradāya by Rāmanuja in the 10th century A.D., Kumāra Sampradāya by Nimbārka in the 11th century A.D. and the Brahmā Sampradāya by Madhvācārya in the 12th century A.D. that māyāvādism was finally thwarted and subdued.

Advaitavadi Rajendra Nath Ghosh on page ten of the preface in his book "Advaitasiddhi" commented that after Śākya Singha Buddha for the next 500 years until the birth of Jesus Christ year 57 of Vikramaditya's reign, advaitavadism was fully

flowing through Buddhism and for five centuries after Vikramaditya's reign until the birth of Śaṅkarācārya advaitavadism was under the control of the Buddhists. Rajendra Nath wrote on page nine of his preface, that the thoughts of advaitavadism was established through Buddhism. As a Buddhist non-existentialist he is giving a true image of himself and his conceptions by his own writings. Next we will shed some more light from another angle of vision regarding māyāvādism by analysing the seven Vedic philosophers. Vaiṣṇava Vijaya!

The Seven Vedic Philosophies

The atheism of Carvaka epicurism, the Vaiśeṣik philosophy of Kaṇāda, the Nyāya of Gautama, the AṣṭāṅgaYoga of Pātānjali, the Sāṅkhya of Kapila and the Mīmāṃsaka of Jaimini were all trying to devour the Arhat theory of the Jains. They are all factually māyāvādīs as their philosophies were certainly illusory and their actions were in the service of the deluding illusory energy. Those who involve themselves in the acrimonious attachment of illusory subjects in this world or the next are māyāvādīs. Those who theoretically concoct and philosophically speculate on illusory matters, making argument and opposing argument, point and counterpoint, they are māyāvādīs. Those whose only pursuit is in their identification with illusion these are māyāvādīs. The followers of these seven philosophies, each seeing there own star fade were all trying to outshine the other but to no avail. Śrīla Kṛṣṇa das Kaviraj explains the situation succinctly in his Śrī Caitanya Caritāmṛita, Madhya-līlā, chapter 25, sloka 55:

परम कारण ईश्वर केह नाहि माने ।
स्वस्वमतस्थापे परमतेर खण्डने ॥ १११ ॥

*parama kārana īśvara keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane*

parama kārana—the ultimate cause of all causes, īśvara—the Supreme Lord, keha nāhi māne—none of the seven philosophers accept, sva-sva-mata—their own personal opinions, sthāpe—they establish, para-matera khaṇḍane—busy refuting the philosophies of others

Translation

None of the seven philosophers accepts the Supreme Lord as the ultimate cause of all causes. They are always busy establishing their own personal opinions and refuting the philosophies of others.

Śaṅkarācārya becoming apprehensive in this regard orchestrated an ingenious deception and extracting the impersonalistic ideas from each synthesized them all into his māyāvādī hypothesis. As they were all atheistic anyway it was not difficult for him to incorporate their ideas into his own and establish it on the theories already accepted by them and this is exactly what he successfully accomplished. A detailed study of events as they progressed historically will reveal that the aforesaid seven philosophies, Śākya Singha Buddha's non-existentialism and Śaṅkarācārya's māyāvādism were all soon to be diminished due to the rise of Vaiṣṇavism. Vaiṣṇava Vijaya!

Bhartrihari

Bhartrihari was the brother of Amarasingha who was the author of the authentic book Amarakośa as mentioned earlier in this humble treatise. Whereas Amarasingha was the issue of Śābarasvāmī and a sudra woman; Bhartrihari was the issue of Śābarasvāmī and a kṣatriya woman. So the two of them had the relationship of being half brothers. They both lived around the time of 600 A.D. and they were both professed Buddhists. Now earlier we have supplied evidence that Amarsingha gave in his Amarkosa establishing the different names of Viṣṇu Avatar Buddha as opposed to the names of Śākya Singha Buddha; but what his elder brother Bhartrihari accomplished was to fabricate and develop from Buddhist philosophy a distinct line of impersonal thought that culminated in a doctrine of Buddhistic māyāvādism and then he gave it a Vedic name and it was known as the Upanaiṣadic sect. It is astonishing how similar it is to Śaṅkarācārya's māyāvādī hypothesis and that it existed a century and a half earlier. Śaṅkarācārya plagiarized the doctrine of Bhartrihari as well and fully took the liberty of adding it to his writings and promulgations for spreading his māyāvādī hypothesis. Of this one should have no doubt, Bhartrihari and his half brother Amarasingha were two sources from which

Śaṅkarācārya liberally and frequently borrowed from time to time whenever it suited his purposes. Vaiṣṇava Vijaya!

Śaṅkarācārya's Param Guru Gauḍapada

In any thorough and respectable analysis of māyāvāḍism, the history and biography of Gauḍapada will be necessary and must be included. Gauḍapada was the guru of Śaṅkarācārya's guru whose name was Govindapada. Although Govindapada was Śaṅkarācārya's guru there are no apparent records of any compilations by him; but his param guru Gauḍapada wrote two well known and popular books in māyāvāḍī circles and it is he who had the more intimate and most influential relationship with him. Māyāvāḍism was sweeping across Mother India just like an uncontrolled tornado and the very name māyāvāḍism meant Śaṅkarācārya to all followers of Sanātana dharma. So if we want to know the basis and understand the foundations of māyāvāḍism we must also know the essential fundamentals concerning his param guru Gauḍapada who was his principle śikṣa perceptor and an influential force on his thoughts and sip it drop by drop. The Harivamśa reveals pertinent information in this regard which we will give:

पराशरकुल उत्पन्नः शुको नाम महायशः
व्यासादरण्यां संभूतो अग्निरिव ज्वलन्
स तस्यां पितृकन्यायां विरिण्यां जनयिष्यति
कृष्णं गौडं प्रभुं शम्भुं तथा भूरिश्रुतं जयम्
कन्यां कीर्तिमतिं षष्ठीं योगिनीं योगमातरम्
ब्रह्मदत्तस्य जननीं महिषी मानवस्य च ॥ ११२ ॥

*parāśara-kula-utpannaḥ śuko nāma mahāyaśāḥ
vyāsād aranyām sambhūto agnir iva jvalan
sa tasyām pitṛ-kanyāyām viriṇyām janayiṣyati
kṛṣṇam gauḍam prabhūṁ śambhum tatha bhuriśrutam jayam
kanyām kīrtimatīm ṣaṣṭhīm yoginīm yogamātaram
brahma-dattasya janānīm mahisī mānavasya ca*

parāśara-kula-utpannaḥ—born in the family of Parāśara, śuko—
Śuka, nāma—by name, mahāyaśāḥ—glorious, vyāsād—from

Vyāsa, aranyām—in Aranī, sambhūto—was born, agnir—fire, iva—like, jvalan—burning, sa—he, tasyām—in her, pitṛ-kanyāyām—in the sister, viriṇyām—Virinī, janayiṣyati—will give birth, kṛṣṇam—Kṛṣṇa, gauḍam—Gauḍapāda, prabhum—venerable, śambhum—Śambhu, tatha—and, bhurīśrutam—famous, jayam—Jaya, kanyām—the daughter, kīrtimatim—Kīrtimatī, ṣaṣṭhīm—the sixth one, yoginīm—yoginī, yogamātaram—the mother of yogis, brahma-dattasya—of Brahmadatta, janānīm—the mother, mahisī—Mahisī, mānavasya—of the descendant of Manu, ca—and

Translation

Śuka was born in the glorious family of Parāsara from Vyāsa in Aranī like burning fire. This Śuka from his sister Virinī begot Kṛṣṇa, Gauḍapada, the venerable Śambhu and the famous Jaya, a daughter Kīrtimatī along with a sixth one, Mahisī who is a yoginī, a mother of yogis and the mother of Brahmadatta of the descendants of Manu.

Many individuals are confused when they read in Śrīmad Bhāgavatam: *śuka kanyayam brahmaduttam ajiṇat*, taking this Śuka to be the same Śukadeva who so eloquently and sagaciously counselled the emperor of the earth, Parikṣit Mahārāja on Bhāgavat Dharma during the last seven days of his life due to a curse from a brahmāṇa boy. As we have before hand mentioned the original Śukadeva who spoke Śrīmad Bhāgavatam to Mahārāja Parikṣit was the son of Vyāsadeva and Vitika and remained a naiṣṭhika brahmacari celibate whereas this Śuka referred to is the son of Vyāsa and Aranī and it is he only who is referred to as accepting householder life and producing offspring as is mentioned in Harivamśa. It is recorded in the commentary of Śrīdhara Svāmī the exact name of this householder Śuka was Chāyā Śuka. We are quoting the relevant portion below:

यद्यपि शुक उत्पत्य एव विमुक्त सङ्गो
निर्गतस्तथा अपि विरहातुरं व्यासं
अन्विष्यन्तं दृष्ट्वा छाया शुकं निर्माय गतवान्
तदभिप्रायस्य एव अयं गार्हस्थ्यदि

व्यवहारः इत्यविरोधः स च

ब्रह्मदत्तो योगी गोवी वाशी सरस्वत्याम् ॥ ११३ ॥

*yady api śuka utpatya eva vimukta saṁgo
nirgatas tathā api virahāturaṁ vyāsam
anviṣyantaṁ dṛṣṭvā chāyā śukam nirmāya gataṁ
tad-abhiprāyasya eva ayam gārhasthyādi
vyavahāraḥ ity avirodhaḥ sa ca
brahmadatto yogī govī vaśī sarasvatyām*

yady api—even though, śuka..Śukadeva, utpatya eva—from birth, vimukta-saṁgo—detached in mind, nirgatas—went away, tathā api—still, virahāturaṁ—suffering the pangs of separation, vyāsam—to Vyāsa, anviṣyantaṁ—following, dṛṣṭvā—seeing, chāyā śuka—replica Śuka, nirmāya—manifested, gataṁ—went away, tad-abhiprāyasya—referring to that, eva—only, ayam—this, gārhasthyādi—householder life, vyavahāraḥ—description, ity avirodhaḥ—so no contradiction, sa ca—and he, brahmadatto—Brahmadatta, yogī—an ascetic, govī—controlled the senses, vaśī—self restraint, sarasvatyām—on the Sarasvatī

Translation

Even though from his birth Śukadeva was detached in his mind and went away still when he saw Vyāsa suffering from the pangs of separation he followed him and manifesting a replica of himself disappeared. This is Chāyā Śuka and the descriptions of householder life are in this connection, so there is no contradiction and Brahmadatta was an ascetic of controlled senses and self restraint on the Sarasvatī.

So in retrospect this Gauḍapada was Śaṅkarācārya's param guru and he wrote two extremely important and influential books which determined the later course of māyāvādisim named "Sankya Karika" and "Mandukya Karika". These books were very, very famous in his time and by them Gauḍapada was able to charm the world in Kali yuga by his erudition. The doctrines incorporated in these books factually became the corner stones and life force of māyāvādisim as later propounded by Śaṅkarācārya. Vaiṣṇava Vijaya!

Śaṅkarācārya Nullifies His Parma Gurus Opinion

Śaṅkarācārya without a doubt compiled his Śarirāka Bhāṣya commentary with the help of Gauḍapada's "Sankya Karika" and "Mandukya Karika". A contemporary of Śaṅkarācārya, the famous māyāvādī phenomenalist Bachaspati Miśra while compiling his commentary "Tattva Kaumudi" on the "Sankya Karika" greatly minimized the intrinsic value of it by nullifying its basic principles. On text 51 of the Sankya Karika, Bachaspati Misra commented that phenomenologists māyāvādīs generally behave like the Greek god Apollo who as legend states devoured his own son. With the same parasitic callousness māyāvādīs also do harm to those whom they have benefited from Śaṅkarācārya while compiling his Śarirāka Bhāṣya commentary on Śrīla Vyāsadeva's Vedānta-sūtra he displayed this nature and corresponding mentality as well resulting in a very duplicitous and unfaithful betrayal. To quote Śrīla Kṛṣṇa das Kavirāja famous sloka from Śrī Caitanya Caritāmṛta: "*vyas bhranta bali uthaila vivada*" meaning that Śaṅkarācārya had the audacity to find fault even with the Vedānta-sūtra of Śrīla Vyāsadeva. To fully support this accusation we are giving appropriate evidence below.

Śaṅkarācārya while writing his comentary on Vedānta-sūtras 1/1/12 was perplexed to the extreme in trying to explain it in accordance with his māyāvādī hypothesis. Unable to resolve the disparity between the dichotomy of the Supreme Lord as a transcendental reality and his own extremely limited impersonal conceptions, Śaṅkarācārya wrote such an abstract eulogical gloss over that the true import was completely distorted and unrecognizable. In this sūtra it is stated: "*ānandamayāḥ abhyāsāt*" meaning that ānandamaya being full of bliss refers exclusively to Para Brahman, the Supreme Lord. Śaṅkarācārya trying to substantiate his own conclusions gave an erroneous explanation that *ānandamayāḥ* does not refer to Para Brahman because the affix *mayāḥ* attached to ānanda has the power of *vikara* or modification and the Para Brahman is complete and has no vestige of any modification. Anticipating these types of mental modifications in the minds of concocting speculators, Śrīla Veda Vyāsadeva wrote in the very next sūtra: "*vikāra sabdāt na iti chet na prāchuryāt*" meaning that if there is an objection to ānandamayāḥ being called Para Brahman because the affix *mayāḥ* has the force of modification, the objection is not valid

because the affix *mayah* also has the force of denoting abundance therefore in this context *ānandamayah* means abundance of bliss and thus can be *Para Brahman*. According to the rules of Sanskrit grammar by Paṇini who is the absolute authority of Sanskrit grammar; an affix such as *mayah* can never be added to a word of more than two syllables in the form of modification. As can be obviously seen the Sanskrit word *ā-nan-da* has three syllables; so despite Śāṅkarācārya's deceptive annotations it is clear that the rule of modification can never apply in this case. Now below we will analyse Śāṅkarācārya's fraudulent comments on sūtra 12 referring to *Para Brahman* as full of bliss in Śrīla Vyāsadeva's *Vedānta-sūtra*.

यत्कारणं अभ्यासादिति स्वप्रधानत्वं ब्रह्मणः
समर्थितं तद्धेतुव्यपदेशच्च सर्वस्य विकारजातस्य ।
आनन्दमयस्य कारणत्वेन ब्रह्मव्यपदिश्यते ॥ ११४ ॥

*yat kāraṇam abhyāsād iti sva-pradhānatvaṁ brahmaṇah
samarthi tam taddhetu-vyapadeśac ca sarvasya vikārajātasya
ānandamayasya kāranatvena brahma vyapadiśyate*

yat kāraṇam—the reason for that, *abhyāsād iti*—that because of repetition is, *sva-pradhānatvaṁ*—principle characteristics, *Brahmanah*—the highest reality, *samarthi-tam*—is strengthened, *taddhetu-vyapadeśac ca*—and because of the mention of its cause, *sarvasya*—of the whole, *vikārajātasya*—of modifications, *ānandamayasya*—modified bliss, *kāranatvena*—as the cause, *brahma*—the highest reality, *vyapadiśyate*—will be designated

Translation

The reason for that is that because of the repetition it strengthens the principle characteristics of the highest reality and because of the mention of its cause as the whole will designate the highest reality as modified bliss for all modifications.

अस्य च युक्तायुक्तत्वे सूरिभिरेव अवगन्तव्ये इति
कृतं परदोषोद्धावनेन नः सिद्धान्तम्
अत्र व्याख्यानं प्रवृत्तिर्नाम इति ॥ ११५ ॥

*asya ca yuktāyuktatve sūribhir eva avagantavye iti
kṛtam paradoṣodbhāvanena naḥ siddhāntam
atra vyākhyāna-pravṛttir nāma iti*

asya ca—and of this, yuktāyuktatve—regarding propriety and impropriety, sūribhir eva—by the wise only, avagantavye—should be understood, iti kṛtam—so enough of, paradoṣodbhāvanena—pointing out the faults of others, naḥ—our, siddhāntam—principle, atra—in this matter, vyākhyāna-pravṛttir—to give an elaborate explanation, nāma iti—indeed

Translation

The propriety and impropriety of this explanation should be understood by the wise only. So enough of this pointing out the faults of others. Our sole principle in this regard is to give an explanation.

These statements by Śaṅkarācārya were given to minimize his param guru, Goudapada's "Sankya Karika and Mandukya Karika by subtly criticising him. Instead of explaining and giving a harmonious conclusion in regard to the differences in what Gaudapada stated and his own māyāvādī hypothesis, Śaṅkarācārya chose to disregard all etiquette and find fault with his param guru's viewpoint. Śrī Gurudeva is factually considered as sacred and the master of all scriptures and Śrī Śrī Param Gurudeva is held in even higher regard and is considered with even more esteem. But Śaṅkarācārya indicated that Goudapada was not fully qualified and opposed his view by his statement in his Ajnanbodhini : *anavagatau brahmatma bhavan syat* declaring that without realization there would still be the experience of the highest reality. To oppose the conclusions of Param Gurudeva who is factually the foundation of Śrī Gurudeva transgresses all rules of etiquette in regard to the guru of one's guru is a blatant display of disrespect and tantamount to aparadha; but this is the nature of māyāvādī consciousness. Vaiṣṇava Vijaya!

Śaṅkarācārya's Birth

The establisher of māyāvādism, the propounder of impersonalism, the promulgator of non-existentialism, the propagator of modern monism and the patronising sponsor of

atheism is none other than Śaṅkarācārya himself. His life accomplishments are known by all respectable indologists and eastern historians alike and in the western world most scholars consider his commentary on Vedānta-sūtra to be the essence of Hinduism; but in reality his ideas and conceptions are the antithesis of Sanātana Dharma. Many biographies have been written about him in Sanskrit with names such as "Śaṅkara Vijaya" and "Śaṅkara Digvijaya" by many of his avid followers.

In counteraction the books written by the followers of Madhvācārya authentically quote that Śaṅkarācārya's māvādī hypothesis is counterproductive with the tenants of Bhāgavata Dharma and so the Madhvācārya parampara always philosophically opposes and rejects the impersonalistic hypothesis and māvādī conclusions of the followers of Śaṅkarācārya. Only by a minute study of books from both groups can a true assessment be made and an accurate conclusion be reached. It may be difficult. It may be time consuming. It may involve great effort and concentration but it is necessary to achieve the true essence. All of these books are accepted as authentic and bona fide by the authorities involved within each group. So we will carefully analyse and weigh the conclusions of each meticulously and receiving a comprehensive understanding we will reach our verdict.

There is some discrepancy and conflicting time references concerning the exact chronology of Śaṅkarācārya's birth; but it is our calculation that he was born in 786 A.D. at the village Chidambaram in Kerala. His mother Bishishta was the daughter of a Brāhmāna and his father who married her was named Viswajit. After failing to produce any offspring Viswajit left Bishishta and household life with a remorseful heart and later came to be known as Śivaguru. Bishishta being alone without any shelter attached herself to the village Śiva temple and accepted the priest there as her guru and surrendered to him. Dedicating her body, mind and soul to his service she became pregnant within a short time. The local villagers discovering her lascivious condition immediately excommunicated her and being ostracized she decided to commit suicide. Her brāhmāna father's name was Meghamandan and he received the order in a dream not to allow his daughter to take her life as Śiva was incarnated within her womb. Meghamandan the very next morning went and rescue his daughter and gave her shelter and protection so Śaṅkarācārya could take birth safely.

As a young child even before receiving the sacred thread Śāṅkarācārya completed the Sanskrit grammar and lexicon. At the age of eight he took dikśa and accepted the sacred thread becoming a twice born brahmana and began the study of the Vedas. Two things were abhorrent to him the first was the grihasta āśrama and the second were the six Vedic philosophies, he detested both. He was also sruti-dhara which means once he heard something from the scriptures he would never forget it. After finishing the six Vedic philosophies he delved deep into the smrtis, Purāṇas and Upaniśads. His mother having lost her father regarded him as her only shelter and she would accompany him wherever he went. Śāṅkarācārya knowing that he only had 33 years to accomplish his task of establishing impersonalism and uprooting Buddhism out of Mother India was impatient to take sannyāsa as soon as possible but he knew that his mother would never give him her permission voluntarily. Every day his mother would accompany him to the Narmada River when he would take bath at noon. One day he playfully swam out into the water and then suddenly flailing his arms frantically in apparent desperation called out to his mother to save him for a crocodile had taken hold of him. His mother looking around forlornly replied that she was helpless and unable to rescue him. Śāṅkarācārya preying upon his mothers sentiments called out to her that he could save himself if she would allow him to take sannyāsa. So fearful was his mother of him taking sannyāsa that she still hesitated. Seeing her beginning to weaken he called out again, Please mother save me! Save me and allow me to take sannyāsa. His mother under great emotional duress finally acquiesced and gave him the permission to take sannyāsa. At that very moment Śāṅkarācārya came out of the water without further ado and approaching a respectable sannyāsa accepted the renounced order from him. So by the deception of his own mother, Śāṅkarācārya extracted the permission to take celibate sannyāsa life.

Śivanath Śiromani's appendix of Śabdārtha Manjari published in 1900 states that this story from Śāṅkarācārya's life indicates a fraudulent trait in his personality. Instead of soliciting his mothers permission by citing scriptural truths, in a fraudulent manner he abused his mothers filial affection for him by pretending he was in danger of death.

Naturally no mother wishes to see her son take sannyāsa at such a young and tender age, generally a mother desires to to

extend her vatsalya relationship with her son until he marries and produces grandchildren for her; but it is a rule that a son must receive permission from his mother at whatever age to accept the sannyāsa āśrama if she be living and so although Śaṅkarācārya was honoring this age old custom, he did so in a fraudulent manner.

When Śrī Caitanya Mahāprabhu left family life to accept the order of sannyāsa he first received permission from his mother in an approved manner and then to alleviate her sadness he followed her request to reside at Jagannatha Puri so she could constantly receive news about him from the many devotees always coming and going from there. Śrī Caitanya Mahāprabhu is Kṛṣṇa incarnate whereas Śaṅkarācārya is Śiva incarnate and a great devotee of the Supreme Lord Kṛṣṇa. The famous Śrīmad Bhāgavatam verse in the 12th Canto, chapter 13, śloka 16: "*vaiṣṇavānāṁ yathā śambhuḥ*" which translates that Śambhuḥ who is Śiva is the greatest Vaiṣṇava or devotee of Lord Kṛṣṇa.

Śaṅkarācārya compiled many books by dint of his own knowledge and erudition and left an unique and unequalled impression in this world. His commentary on Vedānta-sūtra, Upaniṣads and other works are all in support of his sectarian views and helped established his theory of phenomenalism all which enabled him to successfully perpetuate his māyāvādī hypothesis and completely uproot Buddhism to outside the boundaries of Mother India. In his pursuits it is known that he went on many missions of theological conquests and whenever and wherever he was unable to triumph by logic and erudition then he did not hesitate to win by fraudulence and deception. In the next section we are going to narrate a few choice instances in this regard to allow the reader to achieve a better understanding of the facts. Vaiṣṇava Vijaya!

Śaṅkarācārya's Questionable Victories

A study of Śaṅkarācārya's life shows that he had many theological debates and theoretical contests with Smartas, Śaivas, Śaktas, Tantrikas and Buddhists. The facts concerning some of these various encounters we will now illustrate. An Ugrabhairabi follower of some impersonal Kapilak sect in Mahārastra became Śaṅkarācārya's disciple and in accordance with a prior pact had to give his life to him. Although

Śaṅkarācārya could not nullify the Ugrabhairabī's argument he had one trusty disciple named Padmapada who could and this disciple by his erudition saved Śaṅkarācārya's life and instead the life of the Ugrabhairabi was forfeited. Once at Karnataka there was one Krakach tantric who was the founder of some Kapilak sect. Śaṅkarācārya was dismally defeated in a debate with him so he induced the king of Ujjain named Sudhanya to kill his victorius adversary on trumped up charges. Śaṅkarācārya had little or no argumenative powers in logic or reasoning. Again someone named Abhinavagupta had a theoretical bout with Śaṅkarācārya. The former being charmed by the opulences of the latter became his disciple; but even though Śaṅkarācārya became his guru he was unable to influence his disciple or convert his way of thinking. Śaṅkarācārya attributing this discrepancy between preceptor and disciple as a vice in Abhinavagupta's character, conspired to have him subjected to a deadly disease and he was subsequently killed.

While at Ujjain, Śaṅkarācārya was involved in an intense debate of dialectics with Bhaskarācārya concerning phenomenalism. Although Śaṅkarācārya's original purpose was to convert him, it was virtually impossible for Śaṅkarācārya to even defeat him in any way and instead he was soundly and convincingly defeated by Bhaskarācārya in argument. Bhaskarācārya was the propagator of Śaiva viśiṣṭa-advaitavad and the successful commentator of the Vedas and Vedānta. He nullified the arguments of Śaṅkarācārya quite easily and exposed him as a covert Maḥāyanic Buddhist in the bargain. We have already given ample proofs confirming this in an earlier chapter so we will not over tax our kind readers with any further repitition.

The final example we will give in this regard can be considered as a partial victory for Śaṅkarācārya or a partial defeat depending on which way one chooses to look at it. During one of Śaṅkarācārya's many debates he had the rare occasion of being challenged by a woman and then surprisingly enough was temporarily defeated by her. The story goes like this, an intelligent law maker and an authority on karma mimansa philosophy, Maṇḍana Miśra once had a theoretical debate with Śaṅkarācārya while his wife Ubhaya-bhārati looked on. Being very devoted to her husband and very learned as well she was unable to accept her husbands defeat by Śaṅkarācārya. So Ubhaya-bhārati using her ready wit challenged Śaṅkarācārya to another debate

in which she defeated him by asking him intimate questions regarding the art of love. Śaṅkarācārya being celibate from birth had no knowledge in this area; so he asked Ubhayabharati for three days in which to come up with the answers to her questions. During this time he asked all his disciples to search the area for any male person who had died and had not been cremated. He learned that an elderly king in the province had just died and so by his yogic power Śaṅkarācārya entered the body of the dead king and bringing him back to life entered the inner chambers of the king's queens where for the next two nights he learned the art of love from so many of them. Leaving the king's body in a state of rigor mortis while the queens slept he went to the cave where his disciples were guarding his own body and reentering it he returned to the debate where having experienced the demands of the flesh was able to promptly defeat Ubhaya-bhārati without any difficulty. But even in this one instance of victory which must be considered as an exception rather than the rule we are wondering whether or not Śaṅkarācārya's sannyāsa status was jeopardized and compromised or not. This is a point worthy of serious appraisal in one's assessment of a true victory. Mandan Miśra was Śaṅkarācārya's one and only victory without the aid of Padmapada.

Śaṅkarācārya's victories were basically limited to karmakandīs, smārtas, śaktas, kapilaks, tantrics, Buddhists and his own disciples. So triumphs of this caliber are not considered impressive due to the overtly mundane level of consciousness of these living entities. Living entities who are followers of the path of darkness, conductors of animal sacrifices, drinkers of blood, partakers of wine and eaters of flesh are all existing in their human forms deep in the lower modes of ignorance and thus any victory in a debate with them should not be considered as any significant accomplishment. So these are the facts concerning Śaṅkarācārya's questionable victories and now that our readers have been enlightened as to the facts we will proceed to discussing someone that was very dear to Śaṅkarācārya and we will tell you why. Vaiṣṇava Vijaya!

Śaṅkarācārya's Indispensible Disciple

This distinction is given undisputably to Padmapada, who must be considered as Śaṅkarācārya's indispensable disciple and he certainly rendered the most valuable and beneficial service to

his guru. Padmapada was virtually like a full moon in the life of Śaṅkarācārya. There was a singular quality about Padmapada that endeared him very much to his guru and that is whenever Śaṅkarācārya's erudition was in question or was in danger of being defeated; Padmapada was there to save him.

Before Śaṅkarācārya could complete his commentary on Śrīla Vyāsadeva's, Vedānta-sūtra called "Śariraka Bhāṣya"; it is well known that Padmapada had already completed his commentary earlier. Padmapada's was distraught to the extreme when his commentary was stolen by his maternal uncle; but Śaṅkarācārya consoled him and told him not to worry because he had memorised the former's commentary fully. This indicates that Śaṅkarācārya was influenced by his disciple Padmapada's commentary due to the fact that he had unbeknownst to him had committed it to memory. Śaṅkarācārya's "Śariraka Bhāṣya" was finally published while he was in Souraṣṭra and the guardian angel activities of Padmapada and his prolific erudition lead us to suspect that he rendered some very instrumental service to his guru in regards to Śaṅkarācārya's own commentary. In this situation it is safe to surmise that Padmapada being the ideal disciple used all of his talents and powers in the service of Śaṅkarācārya. Vaiṣṇava Vijaya!

Śaṅkarācārya's Ignoble Demise

In the country of Tibet there is a metal cauldron that is adored as a mark of victory and an important symbol for the Buddhists there. The reason why this particular cauldron is so respected is because a very famous sannyāsa was defeated by a Tibetan Lama at this place and the name of this famous sannyāsa was Śaṅkarācārya. Once during his theological conquests Śaṅkarācārya had an argument with a Tibetan Lama who was the leader of the Buddhist world. Both Śaṅkarācārya and the Tibetan Lama had agreed and foresworn publically that whoever was defeated by the other would have to immerse himself in a cauldron of boiling oil. Śaṅkarācārya not having Padmapada with him at this time was unquestionably defeated by the Tibetan Lama and had to accept the conditions of his fate.

In Śivanath Śiromani's appendix to the "Sabdaratha Manjari" he writes in this regard that "Śaṅkarācārya having been defeated by the Tibetan Lama, as foresworn by oath died

in a cauldron of boiling oil in 818 A.D. and one of the brightest scholars of this world left his mortal coil in such a tragic way." Vaiṣṇava Vijaya!

Śaṅkarācārya's Influence

A period of seven hundred years past between the time Śiva's incarnation as Śaṅkarācārya took birth in 786 A.D. and the Supreme Lord Kṛṣṇa advented as Śrī Caitanya Mahāprabhu in 1486 A.D.

During this period it would behoove us to consider the state of māyāvāḍism at that time and how its condition progressed during the interim centuries. We can understand that the bitter non-Vedic theory of voidism as propounded by the Buddhists only gives the feeling of emptiness. Even with its sugar coating of non- definable bliss camouflaging its bitterness with its abstract non-existential sweetener. As the Buddhist religion was completely uprooted in Mother India by Śaṅkarācārya, these same Indians who were previously Buddhists began calling themselves so called Hindus. Even today we find that in the west scholars consider Hinduism as the ideas spread by Śaṅkarācārya; but factually these ominous concoctions with their impersonal conceptions of salvation are factually inimical and completely contrary to Hinduism. Real Hinduism manifests as the natural, uninterrupted, day to day loving devotional service to the Supreme Personality of Godhead, Lord Kṛṣṇa, for real Hinduism is natural and pragmatic even though it is absolute. How māyāvāḍism was able to subsist and survive all this time even in its deceptive and distorted form we will discover next. Vaiṣṇava Vijaya!

Yadav Prakāśa

Yadav Prakāśa of Kanchinagar was the principle promulgator of māyāvāḍism after Bachaspati Miśra, Padmapada, Aṣṭāvakra, Sureśvar who was previously Maṇḍana Miśra and others had departed this world. Being a contemporary of the great and powerful Vaiṣṇava saint Yāmunācārya who following in the steps of the 12 Alvars he taught that bhakti was the ultimate goal of human existence and that everyone should surrender to the Supreme Lord. Knowing the outstanding and exemplary

Vaiṣṇava qualities of Yāmunācārya and being intimidated by them, Yadav Prakāśa dared not approach him for any philosophical debate. The successor of Yāmunācārya was Rāmānujā. He broadcast the fallacy of Śāṅkarācārya's māyāvādī hypothesis according to revealed scriptures and vanquished Yadav Prakāśa who was very envious of him in the bargain. Rāmānujā being extremely noble and being aware of Yadav Prakāśa dangerous misconceptions and evil designs mercifully made him his disciple and reformed his nature making him a devotee and a Vaiṣṇava.

If one were to compare the traits of Śāṅkarācārya with those of Rāmānujā one would discern a world of difference. As previously described a similar disagreement in philosophy arose between Śāṅkarācārya and his disciple Abhinagupta, being unable to influence him Śāṅkarācārya had him forfeit his life. When Rāmānujā heard the devotional sentiments in the verses of Yāmunācārya's "Stotra-Ratna" tears came to his eyes and he immediately left for Śrī Rāngam to have his darśan and later he never disrespected Yāmunācārya's views even though he was to establish a more accurate conclusion. Whereas we see that when Śāṅkarācārya was unable to reach a satisfactory agreement between himself and his Param Guru Goudapada's conclusions, he did not hesitate to criticise the guru of his guru.

A living entities strengths and qualities are revealed by their actions and thus a devotees greatness is revealed and glorified. Rāmānujā empowered by the eternal consort of Lord Viṣṇu known as Śrī or Lakṣmidevi vanquished māyāvāḍism with his vaśistadvaita-vada philosophy and bringing about the downfall of māyāvāḍism brought victory to Vaiṣṇavism. Vaiṣṇava Vijaya!

Śrīla Śrīdhara Svāmī

Śrīla Śrīdhara Svāmī was born in a Mahārāstriya brāhmaṇa family in the province of Gujarat. His guru was Paramānanda of the Rudra Vaiṣṇava Sampradāya in the disciplic succession of Ācārya Viṣṇusvāmī. The exact chronology of his birth is mysterious and unknown; but what the advaita-vadis postulate does not seem to be true or accurate. Some assume that as Madhvācārya did not mention him in any of his writings he must be born after him in the 13th century. But it is not correct to surmise that this is so just because Madhvācārya did not mention him and this should not be the gauge to determine

this. It would not be judicious or sagacious. Śrīla Śrīdhara Svāmī having no commentary on Śrīla Vyāsadeva's Vedānta-sūtra or on any of the Upaniṣads did not offer Madhvācārya any chance to make reference to him otherwise he would have surely mentioned him. In Śrīla Śrīdhara Svāmī's commentary on Viṣṇu Purāṇa named "Ātmā Prakāśa", he refers to Śaṅkarācārya therein. If Rāmānujā had had any idea of this annotation he would have referred to it and cited it using it as evidence in his "Śrī Bhāṣya". But even this does not confirm that Śrīla Śrīdhara Svāmī was born subsequent to Rāmānujā.

So in this respect whether or not he was a predecessor or sucessor to Rāmānujā and Madhvācārya is difficult to determine; but authoritative opinion is that if he had been born subsequently to Rāmānujā or Madhvācārya he would have been able to easily come across their books and he wouldn't have had any vestige of māyāvāḍism in his writings and since he was aware of Śaṅkarācārya he certainly would have also been aware of the empowered founders of the four sampradāya's who declared war on māyāvāḍism. They openly and boldly challenged everything Śaṅkarācārya stood for. One must analyze all available commentaries before one commits one's own commentary to writing and in some of Śrīla Śrīdhara Svāmī's earlier commentaries there is a slight smell of impersonalism. Because of this, the māyāvāḍis try to postulate that Śrīla Śrīdhara Svāmī is a member from their rank and fold. By extreme good fortune due to past pious activities Śrīla Śrīdhara Svāmī had the association of a Vaiṣṇava sannyāsī. In his commentary on Bhāgavad-Gītā called "Subodhini" he names this Vaiṣṇava sannyāsī as Paramānanda Tīrtha, a worshipper of Nṛsiṃhadeva and the first preacher of Viṣṇusvāmī's suddha-advaita-vāda tattva. Ācārya Viṣṇusvāmī was present in this world long before the birth of Śaṅkarācārya in 786 A.D. He was also known as Ādī Viṣṇusvāmī. So since Śrīla Śrīdhara Svāmī was definitely aware of Śaṅkarācārya as is evident from his reference to him in his "Ātmā Prakāśa" when he had some vestiges of impersonalism. Then it would be safe to surmise that later by the mercy of Paramānada Tīrtha when he became a staunch Vaiṣṇava he would have surely been aware of Rāmānujā and would have certainly mentioned him. As Rāmānujā was born in 1017 A.D. it is safe to say that Śrīla Śrīdhara Svāmī lived sometime between the death of Śaṅkarācārya in 818 A.D. and the birth of Rāmānujā in 1017 A.D.

Another proof in this regard is that Madhvācārya, the founder of the Brahmā Vaiṣṇava Sampradāya was born in 1238 A.D., over 200 years after the birth of Rāmānujā in 1017 A.D. and although Rāmānujā was the founder of the Śrī Vaiṣṇava Sampradāya and lived two centuries before; yet Madhvācārya was still very much aware of Rāmānujā's and his vaśista-advaita-vāda philosophy as is evidenced in Madhvācārya's immortal work "Śrī Tattva-muktāvali" verse 52 revealed below:

रामानुजाः शिष्टगणाग्रगण्यो निनिन्द बिम्ब प्रतिबिम्बवादम् ।
शिष्टैर्गृहीतं न मतस्तु यस्मात्तस्माद्भवेच्चारुतरं तु नूनम् ॥ ११६ ॥

*rāmānujāḥ śiṣṭa-gaṇāgra-gaṇyo nininda bimba-pratibimba-vādam
śiṣṭair gṛhītaṁ na matas tu yasmāt tasmād bhavet cārutaram tu
nūnam*

Rāmānujāḥ—Rāmānujā, śiṣṭa—of learned philosophers, gaṇa of the multitude, agra-gaṇyaḥ—the foremost, nininda—refuted, bimba-pratibimba-vādam—the māyāvādī hypothesis that the living entities and the Supreme Lord are identical, śiṣṭaiḥ—by the intelligent, gṛhītaṁ—accepted, na—not, mataḥ—considered, tu—indeed, yasmāt—because, tasmāt—therefore, bhavet—may be, cārutaram—logical, tu—indeed, nūnam—certainly

Translation

Rāmānujā the foremost of the multitude of learned philosophers has already refuted the māyāvādī hypothesis that the living entity and the Supreme Lord are identical, therefore the intelligent will not consider or accept this māyāvādī axiom because certainly it is not logical.

So although Madhvācārya lived 200 years later he still documented the details of Rāmānujā who preached prolifically all over India and whose accomplishments were so awesome that still they were influencing subsequent ācāryas two centuries later. For those who say that if Madhvācārya knew about Rāmānujā then why did he not know about Śrīla Śrīdhara Svāmī as well if he was born after him we will submit that Rāmānujā was known all over India for his preaching and his stand against māyāvāḍism and this was Madhvācārya's main purpose to defeat

māyāvādisms wherever and whenever it was manifest. The consensus is that it is credible that Rāmānujā and Madhvācārya may not have heard about Śrīla Śrīdhara Svāmī so prolifically were they engaged in their preaching and writings all over India. But it is not seemly that Śrīla Śrīdhara Svāmī who became a Vaiṣṇava in his later life could have been unaware of Rāmānujā's and Madhvācārya great and illustrious fame throughout Mother India.

It would also be worthy to note that Śrī Caitanya Mahāprabhu appreciated the commentary of Śrīla Śrīdhara Svāmī very much; so much so that no ācārya in any Gauḍīya Vaiṣṇava Sampradāya will have an opinion that does not conform with this opinion. In Śrī Caitanya Caritāmṛta, Antya-līlā, chapter 7, sloka 133, Śrī Caitanya Mahāprabhu states Himself:

श्रीधरस्वामी प्रसादे भागवत जानि ।

जगद्गुरु श्रीधरस्वामी गुरु करि मानि ॥ ११७ ॥

*śrīdhara-svāmī-prasāde bhāgavata'jāni
jagad-guru śrīdhara-svāmī'guru kari'māni*

śrīdhara-svāmī—Śrīla Śrīdhara Svāmī, prasāde—by the mercy, bhāgavata jāni—we can understand Śrīmad Bhāgavatam, jagad-guru—the spiritual master of the entire world, śrīdhara-svāmī—Śrīla Śrīdhara Svāmī, guru kari'—as spiritual master, māni—I accept

Translation

Śrīla Śrīdhara Svāmī is the spiritual master of the entire world, by his mercy we can understand the Śrīmad Bhāgavatam. I accept him as a spiritual master.

Śrīla Śrīdhara Svāmī commentary on Śrīmad Bhāgavatam is called "Bhāvārtha Dipīka" or "A Torchlight to Illumine the Meaning of the Moods". This illustrious commentary reveals the profound and esoteric essence of the slokas within Śrīmad Bhāgavatam, illuminating the hidden purport of the verses as well as clarifying the obvious meanings.

After serious contemplation Śrīla Śrīdhara Svāmī realizing the utter hopelessness and futility of pursuing māyāvādisms with

its concocted, speculative hypothesis for some illusionary salvation; he turned to the path of true devotion for the attainment of transcendental knowledge, bliss and eternity and real tangible salvation. At the end of his "Subodhinī" commentary on "Bhāgavad Gītā" he wrote the following:

श्रुतिस्मृतिपुराणवचनानि एवं सति समंजानि ।
भवन्ति तस्मात्भक्तिरेव मोक्षहेतुरिति सिद्धम् ॥ ११८ ॥

*śruti-smṛti-purāṇa-vacanāni evaṁ sati samānjāni
bhavanti tasmāt bhaktir eva mokṣa-hetur iti siddham*

śruti-smṛti-purāṇa-vacanāni—the statements of the Vedas, the ŚrīmadBhāgavatam, the Bhāgavad-Gītā, the Upanisads and the Purāṇas, evaṁ sati—when like this, samānjāni—easily understandable, bhavanti—becomes, tasmāt—therefore, bhakti—devotion to the Lord, eva—only, mokṣa-hetur—root cause of salvation, iti—is, siddham—proved

Translation

When this is the case, the statements of the Vedas, the Śrīmad Bhāgavatam, the Bhāgavad Gītā, the Upanisads and the Purāṇas all become easily understandable. Therefore it is proved that devotion to the Lord only is the root cause of salvation.

If Śrīla Śrīdhara Svāmī is held to be a māyāvādī how is it possible for him to concur and support these basic tenets of Bhāgavad Gītā which is the very root of Vaiṣṇava ontology. Then why do the māyāvādīs include him in their lists? No māyāvādī will accept the view of devotion to the Supreme Lord; but still they do not wish to lose his association. There is a very surprising incident that occurred that we feel is appropriate to share with our readers below.

Once after traveling a very long distance in his preaching commitments, Śrīla Śrīdhara Svāmī reached Kāśī and decided to write his commentary on Bhagavad-Gītā there. When he finished it the māyāvādīs were very aggrieved and upset and began finding fault with it. The science of Vaiṣṇavism was beginning to be perceived by the māyāvādīs as being beyond the range and scope of their competency and so confused

and disorientated they unitedly approached Śiva in his form of Śrī Viśvanatha in Kaśī to seek his advice. The order that he gave directly was the following:

अहं वेत्ति शुको वेत्ति व्यासो वेत्ति न वेत्ति वा ।
श्रीधरः सकलं वेत्ति श्रीनृसिंह प्रसादतः ॥ ११९ ॥

*aham vetti śuko vetti vyāso vetti na vetti va
śrīdharaḥ sakalaṁ vetti śrī nṛsimha prasādataḥ*

aham—the ego, vetti—knows, śuko—Śukadeva Gosvāmī, vetti—knows, Vyāso—Vedavyāsa, vetti—knows, na vetti va—knows or not, śrīdharaḥ—Śrīdhara, sakalaṁ—everything, vetti—knows, śrī nṛsimha-prasādataḥ—by the grace of Lord Nṛsimha

Translation

The ego knows or not, Śukadeva knows or not, Vedavyāsa knows or not, but Śrīdhara Svāmī knows all by the grace of Lord Nṛsimha.

So we know as confirmed by this sloka that Śrīla Śrīdhara Śvāmī by the mercy of Paramāṇḍa Tīrtha defeated all the advaita-vadis in Kaśī and thus it can be seen that only by the mercy of a Vaiṣṇava can one become a Vaiṣṇava. Vaiṣṇava Vijaya!

Bilvamaṅgal Thākura

Bilvamaṅgal Thākura is the author of the celebrated work “Śrī Kṛṣṇa Karṇāmṛtaṁ”. In one of his commentaries he describes that in his early life he was an advaita-vādi and staunch follower of Śaṅkarācārya being tutored by his principle disciple Padmapada. So from this information it can be understood that he lived during the 8th century A.D. In this early period of his life he had the name Chitsukācārya and it is listed in the annals of the Dwaraka Math Sannyāsīs of the Śaṅkarācārya sect we find the name Chitsukācārya 2757 Kali era. In the “Vallabha Digvijaya” it is revealed that he was a disciple of the Rudra Sampradāya in the line of Viṣṇusvāmī the original founder of

the Dwarakadish Temple. It is known that later in his life when he had turned from māyāvāḍism and became a Vaiṣṇava Tridandī Sannyāsī, he was known as Lilāsuka, a name given to him by his Vaiṣṇava guru Somagiri who was pleased to hear him give his ever so sweet śuka or parrot like descriptions of Kṛṣṇa's nectarian, honey filled lilā's or pastimes.

The manner in which Bilvamāṅgal turned from staunch māyāvādī to avid Vaiṣṇava has been described by him personally as revealed in Rūpa Gosvāmī's "Bhakti-rasāmṛta-sindhu" 3/1/44. We are giving the relevant sloka below:

अद्वैतवीथी पथिकैरुपास्याः स्वानन्द सिंहासनलब्धदीक्षाः ।
हठेन केनापि वयं शठेन दासीकृता गोपवधूविटेन ॥ १२० ॥

advaita-vīthī-pathikairupāsyāḥ svānanda-simhāsana-labdha-dīkṣāḥ / haṭhena kenāpi vayam śaṭhena dāsīkṛtā gopa-vadhū-viṭena

advaita-vīthī—the path of monism, pathikair—by the wanderers, upāsyāḥ—being worshipped, svānanda-simhāsana-labdha-dīkṣāḥ—being initiated on the lion throne of selfless bliss, haṭhena—forcibly, kenāpi—by some, vayam—we are, śaṭhena—by a rogue, dāsīkṛtā—made slave, gopa-vadhū-viṭena—by the naughty, cheater of the Gopis

Translation

I was worshipped by the wanderers of the path of monism and was initiated on the lion throne of selfless bliss; but I was forcibly made the slave of a rogue, the naughty cheater of the Gopis.

So we have another prime example of a māyāvādī receiving the mercy of a Vaiṣṇava and casting aside impersonalism becomes a Vaiṣṇava himself and takes shelter of the most merciful Lord Kṛṣṇa. When Bilvamāṅgal Thākura was travelling to Vṛndāvan he found himself in a circumstance where his very eyes were a hindrance to his devotion to the Lord; so he plucked them out and continued on his way as a blindman. One day while he was stumbling into mud holes and trying to avoid ditches he heard a very sweet and melodic voice ask him, "Bābā where are you going?" It was Lord Kṛṣṇa Himself come to take His

devotee with Him. Being extremely pleased to hear such a wonderful voice he told him that he was on his way to Vṛndāvan and then Kṛṣṇa agreed to take him there. As a māyāvādī impersonalist he could never have had any access to darśan of the Lord or deep attachment for loving devotional service for the Lord. In the Taittīrīya Upanasad 2/6/1 it is said:

असदेव स भवति असद्ब्रह्म इति वेद चेत् ।

अस्ति ब्रह्म इति चेद् वेद सन्तमेनं ततो विदुः ॥ १२१ ॥

*asad eva sa bhavati asad brahma iti veda cet
asti brahma iti ced veda santam enam tato viduḥ*

asan—non-existent, eva—indeed, sa—he, bhavati—becomes, asad—non-existing, brahma—the highest reality, iti—that is, veda—who knows, cet—if, asti—is existent, brahma—the highest reality, iti—that is, ced—if, veda—who knows, santam—existent, enam—to him, tato—then, viduḥ—they know

Translation

Indeed he who knows the highest reality as non-existing becomes non-existing and if he knows the highest reality as existing then to him we know as existing.

So it can be understood that the reality one follows is controlling ones destiny and none of the accompanying mellow, realizations and sentiments could ever have manifested by Bilvamāṅgal Thākura if he had remained an impersonalist māyāvādī. Thus the world would never have had the blessing of such a so very wonderful devotional literature as Śrī Kṛṣṇa Karmāmṛtam. This is the real victory for Vaiṣṇavism. In the Caitanya Caritāmṛta, Madhya-līlā, chapter 9, sloka 307 it is said:

कर्णामृतसम वस्तु नाहि त्रिभुवने ।

याहा हैते हय कृष्णे शुद्धप्रेमज्ञाने ॥ १२२ ॥

*karmāmṛta-sama vastu nāhi tribhuvane
yāhā haite haya kṛṣṇe śuddha-prema-jñāne*

karṇāmṛta—Kṛṣṇa Karṇāmṛta, sama—like, vastu nāhi—there is nothing, tribhuvane—in the three worlds, yāhā haite—from which, haya—there is, kṛṣṇe—unto Lord Kṛṣṇa, śuddha-prema-jñāne—knowledge of pure devotional service

Translation

There is no comparison to Śrī Kṛṣṇa Karṇāmṛta within the three worlds for it gives knowledge of pure devotional service unto Lord Kṛṣṇa.

This is the real essence of life and the true panacea for human existence: pure loving devotional service to the Supreme Lord Kṛṣṇa and by the causeless mercy of Guru and Vaiṣṇava's may this world be completely inundated by it. Vaiṣṇava Vijaya!

Śrīla Madhvācārya

Śrīla Madhvācārya is the establisher of the Brahmā Gaudīya Vaiṣṇava Sampradāya which was accepted by Kṛṣṇa Himself as Avatari incarnation Śrī Caitanya Mahāprabhu along with His brother Balarāmā who appeared as Nityānanda Prabhu. He was born in 1238 A.D. at a place called Pājakā-kṣetra in Udupī which is near to Maṅgalore in South India. He was born in a brāhmaṇa family and his fathers name was Madhyageha Bhaṭṭa while his mothers name was Vedavidya. At this time māyāvāḍīs were making big preaching all over Mother India and Acyuta Prekṣa was the chief of the māyāvāḍīs, followed by Trivikramācārya, Vidyāranya, Śobhana Bhaṭṭa, Śvāmī Śāstrī and others. Madhvācārya accepted sannyāsa at the age of 12 from the aforementioned Acyuta Prekṣa; but what is very wonderful is that even at that young age he refuted all of his gurus explanations of Vedānta based on Śaṅkarācārya's mayavāḍī commentary. The essence of his early preaching was dualism: that the Supreme Lord and the living entity are not the same which is completely contrary to the māyāvāḍī hypothesis that there is no Lord because the Lord as such is *nirguna* which is formless, indistinct and without any qualities or attributes.

Madhvācārya purposefully travelled to Śaṅkarācārya's four principle monasteries known as the Śṛṅgeri Monastery in Mysore, the Jyotir Monastery in Badarikāśrama, the Bhogavardhana in Puruṣottama and the Sārādā Monastery in

Dvārakā. While at all these places he had intense dialectical debates with the māyāvādī leaders of the four monasteries and he defeated all their arguments and vanquished them. Śrī Caitanya Mahāprabhu Himself accepted two principles from Madhvācārya which he acknowledged as eternal essentials and the first was: "*kṛṣṇa-mūrti-sevana*" or the worship of the diety form of the Kṛṣṇa as the natural and eternal action of the living entities and the second was "*kevala-advaita-nirasana*" or the complete defeat of māyāvādī hypothesis. Madhvācārya accepted both these principles as his heart and soul and dedicated his life purpose in implementing them to their utmost fulfillment.

Madhvācārya wrote a śāstrically authorised book known as "*Śrī Tattva-muktāvali*". This book is very authentic and very wonderful. It is also known by the name "*Māyāvāda-śata-dūṣaṇī*" as well. This book very expertly and very explicitly and thoroughly refutes from many different angles Śāṅkarācārya's māyāvādī hypothesis. We are giving a few illustrative examples from verses 53, 54, and 58 respectively below:

In this verse 53 it is seen that the māyāvādīs even contradict the Vedic statements in their bewildered attempt to establish some credibility to their hypothesis that everything is one.

तयोरनादि भेदोऽस्ति द्वासुपर्णाविति श्रुतेः ।
सखायाविति निर्देशादैक्यं तु घटते कथम् ॥ १२३ ॥

*tayor anādi-bhedo'sti dvā suparṇāv iti śruteḥ
sakhāyāv iti nirdeśād aikyam tu ghaṭate katham*

tayoḥ—of them, anādi—eternal, bhedaḥ—difference, asti—is, dvā suparṇau—two birds, iti—thus, śruteḥ—from the Śruti-śāstra, sakhāyau—two friends, iti—thus, nirdeśāt—by the example, aikyam—oneness, tu—indeed, ghaṭate—is, katham—how

Translation

The Śruti-śāstra explains that there is an eternal difference between *Brahman* and the individual soul and the difference is like two birds or two friends, by this example how is it indeed that they say it is all one.

In this verse 54 the actual tattva is revealed according to the Vedas refuting the māyāvādīs erroneous claim of *aham brahasmi* or I am also *Brahman*.

ब्रह्मैवाहं न संसारी ब्रह्मण्यात्मन ईक्षणात् ।
शोकादि विनिवृत्तिः स्यात् फलं नैक्यं कदाचन ॥ १२४ ॥

brahmaivāham na saṁsārī brahmaṇy ātmana īkṣaṇāt
śokādi-vinivṛttiḥ syāt phalaṁ naikyam kadācana

brahma—*Brahman*, **eva**—indeed, **aham**—I am, **na**—not, **saṁsārī**—product of the material energy, **brahmaṇi**—in the Supreme *Brahman*, **ātmanaḥ**—of the self, **īkṣaṇāt**—because of understanding, **śoka**—lamentation, **ādi**—beginning with, **vinivṛttiḥ**—cessation, **syāt**—is, **phalam**—result, **na**—not, **aikyam**—oneness, **kadācana**—at any time

Translation

Indeed the Vedas explain that I am *Brahman* because of understanding in self realization that one is not a product of the material energy from the beginning and the result is all lamentation ceases; not at any time the false oneness of the māyāvādīs.

In this verse 58 it is revealed that Śrīla Vyāsadeva Himself in His Vedānta-sūtra irrevocably confirms this point of the Supreme and the individual soul as being distinctly different as well.

श्रीसूत्रकारेण कृतो विभेदो यत्कर्मकर्तुर्व्यपदेश उक्तः ।
व्याख्या कृता भाष्यकृता तथैव गुहां प्रविष्टाविति भेदवाक्यैः ॥ १२५ ॥

śrī-sūtrakāreṇa kṛto vibhedo yat karma-kartur vyapadeśa
uktaḥ / vyākhyā kṛtā bhāṣya-kṛtā tathaiḥ guhām praviṣṭāu
iti bheda-vākyaiḥ

śrī-sūtrakāreṇa—the author of Vedānta-sūtra, **kṛtaḥ**—done, **vibhedah**—difference, **yat**—which, **karma**—of activities, **kartuḥ**—of the performer, **vyapadeśaḥ**—the description, **uktaḥ**—spoken, **vyākhyā**—the commentary, **kṛtā**—done, **bhāṣya-kṛtā**—by Śaṅkarācārya's commenatry, **tathā**—in that way, **eva**—indeed,

guhaṁ—in the heart, praviṣṭau—entered, iti—thus, bheda—of difference, vākyaiḥ—by the statements

Translation

The author of Vedānta-sūtra, Śrīla Vyāsadeva's describes the difference in the activities and the performer. Śaṅkarācārya in his commentary admits this difference as the Supreme Lord resides within the heart.

Madhvācārya had tremendous power and influence. His great devotion to the Lord and his exemplary erudition and scholarship caused fear and dismay in the hearts and minds of the followers of Śaṅkarācārya.

When Madhvācārya had returned from Badarikāśrama after having read his commentary on Bhagavad-Gītā to Śrīla Veda Vyāsadeva Himself and been fully blest by Him; he met the two great māyāvādī impersonalists Śobhana Bhaṭṭa and Śwāmī Śāstri in scriptural debate. Duly defeating them with sound reason and firm logic from authorised śāstra they both became disciples of Madhvācārya receiving the names Padmanābha Tīrtha and Narahari Tīrtha and embraced Vaiṣṇavism with full reverence and humility leaving māyāvādisim forever.

After Madhvācārya there may have been some final languishing dregs of māyāvādisim lingering about; but in the course of time by his efforts and by the efforts of his followers māyāvādisim is surely and inevitably being effaced out. Vaiṣṇava Vijaya!

Trivikramācārya

Trivikramācārya was a contemporary of Madhvācārya and the luminary of the advaita-vādis at the time. He had the extreme good fortune of being able to hear Madhvācārya's flawless and erudite scholarship being moved to his very core he renounced advaitavism and became Madhvācārya's disciple along with his son. Later this son became Nārāyaṇācārya, who was the compiler of "Śrī Madhva-vijaya" and "Śrī Mani-manjari" two great and authoratative books. By imbibing and comprehending the teachings of his father he became expert and proficient concerning the dialectics of both Śaṅkarācārya and Madhvācārya. So it should be understood that these two books are respected as

genuine and bona fide by all devotees irrespective of their following Śāṅkarācārya or Madhvācārya because Nārāyaṇācārya after becoming a Vaiṣṇava was still fully respected by both by dint of his comprehensive erudition and knowledge. After the demise of Trivikramācārya his son Nārāyaṇācārya's younger brother also entered the Vaiṣṇava fold and accepting sannyāsa became known as Viṣṇu Tīrtha. Vaiṣṇava Vijaya!

Vidyāraṇya

During the time of Madhvācārya, the leader of Śāṅkarācārya's Śrīgerī monastery was Vidyāraṇya. He was considered a tower of learning by the māmāyāvāḍīs and so prolific was his impersonalist erudition that he was known as the second Śāṅkara. Sometimes he is called Vidyāśāṅkara as well. Madhvācārya travelled to the Śrīgerī monastery and had a scriptural debate with Vidyāraṇya completely refuting all his arguments. Because of this even though Madhvācārya had received initiation from an incarnation of the Supreme Lord Kṛṣṇa, Śrīla Veda Vyāsadeva Himself. The māmāyāvāḍīs attempted to postulate that his disciplic succession was faulty and not bonafide. Needless to say they failed miserably and were not successful in this regard.

Akṣobhya Muni in the Brahmā Madhva Gauḍīya Vaiṣṇava Sampradāya parampara was also preaching at this time. He was a master authority on Nyaya śāstra. Once he invited Vidyāraṇya to a face to face dialectical debate. The great luminary, Śrī Vedānta Dakṣiṇācārya of the Rāmānujā Sampradāya was selected as judge and mediator. Vidyāraṇya being deficient in Nyaya or logic was soundly defeated by Akṣobhya Muni and declared the victor by one and all. There is a famous Sanskrit sloka recording this glorious victory of Vaiṣṇavism over māmāyāvāḍism as given below:

असिना तत्त्वमसिना परजीवप्रभेदिना ।

विद्यारण्यमरण्यनि इव अक्षोभ्यमुनिराच्छिनत् ॥ १२६ ॥

*asinā tat-tvam-asinā para-jīva-prabhedinā
vidyāraṇyam aranyani iva akṣobhya-munir ācchinat*

asinā—with the sword, tat-tvam-asinā—with the Vedic statement thou art that, para-jīva-prabhedinā—showing the difference between the supreme and the individual self, vidyāraṇyam—Vidyāraṇya, araṇyani—the dense forest, iva—like, akṣovya-munir—Akṣobhya Muni, ācchinat—cut

Translation

Akṣobhya Muni showing the difference between the Supreme and the individual self cut Vidyāraṇya like a sword in a dense forest with the sword of the Vedic statement Thou art that.

Akṣobhya Muni's logic and erudition was far too much for Vidyāraṇya and put the remaining dregs of māyāvādisim in a deplorable condition. After this debate Vidyāraṇya fame was on the wane along with māyāvādisim and Akṣobhya Muni is remembered as the jewel of the 14th century. Vaiṣṇava Vijaya!

Jaya Tīrtha

The glories of Vaiṣṇavism continued on into the 15th century with the coming of Jaya Tīrtha, the disciple of Akṣobhya Muni. By virtue of his preceptors mercy, Jaya Tīrtha was a virtual dynamo of learning and knowledge which spread to all corners of Mother India. His commentary on Vedānta named "Tattva-prakaśhika Tika" and Nyaya Sudha are reknowned in the world of scriptural dialectics. *Sudha va pathania vasudha va palania!* The powerful preaching establishing the Supreme Lord's omnipotent and transcendental position from preceptor to disciple in the parampara made the advaita-vadis run and take shelter in mountain caves in fear.

This led to a respected and age old tradition with examples all through the Brahmā Madhva Gauḍīya Vaisnava Sampradāya of defeating the māyāvādī conclusions with the sword of śāstrically based arguments. Even before Akṣobhya another great lion of Vaiṣṇavism, the second Madhva wrote "Juktimallika, Paśandamata-khandanam and Sudha-tippanī". These books relentlessly pursued whatever dregs of māyāvādisim that were still existing and forced them to flee for cover. Shortly before efore Śrī Caitanya Mahāprabhu we see that Vyāsa Tīrtha the guru of Laksmipati, wrote such staunch and stalwart books condemning māyāvādisim as "Nyayamṛitam" and "Vedajjivanam".

During Mahāprabhu's pastimes it is revealed in Śrī Caitanya Caritamṛita that He delivered the 88,000 māyāvādī sannyāsīs of Prakāśānanda Sarasvatī in one afternoon. Then after Mahāprabhu the prolific Baladeva Vidyābhuṣaṇa compiled his immortal masterpiece "Govinda Bhāṣya" which nullified the māyāvādī hypothesis at the very root from every angle of perception, completely refuting all their conclusions with quotes from authorized sāstra. Bhaktivinode Thakur in his "Jaiva Dharma" and "Caitanya Śiksamṛita" continued the tradition followed by my dear and beloved Gurudeva, Oṃ Viṣṇupada 108 Śrī Śrīmad Bhaktisiddhanta Sarasvatī Śrīla Prabhupada, who by his determined and uncompromising desire māyāvādism was rooted out, exposed and defeated at every opportunity and Gauḍīya Vaiṣṇavism was empowered to spread around this world without limitations or restrictions and by whose causeless mercy our humble treatise "Vaiṣṇava Vijaya" has been made manifest.

So all through history many benevolent and merciful ācārya's revealed the actual tattva and many, many seekers of truth from Mother India and civilized peoples from the world over turned to Vaiṣṇavism including hundreds of thousands of māyāvādīs. But it is so very wonderful that never in any recorded dialogue, scripture or recollection did a Vaiṣṇava ever leave the lotus feet of the Supreme Lord for the sake of māyāvādism since time immemorial. Vaiṣṇava Vijaya!

Śrī Caitanya Mahāprabhu and Prakāśānanda Sarasvatī

It is well over 500 years since the appearance of Śrī Caitanya Mahāprabhu. From His advent it can easily be perceived that a prolific rise of Vaiṣṇavism in all its pristine glory manifested. From a historical point of view Vaiṣṇavism attained new heights unforeseen before and it became very apparent that the natural propensity of the devotional service was transcendental situated. In the wake of bhakti many an advaitvadi surrendered themselves to fully adopt the devotional service and Prakāśānanda Sarasvatī was one of them.

Prakāśānanda Sarasvatī was leader of all the 88,000 māyāvādī sannyāsīs at Kāśī during the period of the 15th century. His book entitled "Vedānta-siddhanta-muktivali" invigorated māyāvādism and gave a new lease on life to the māyāvādī movement.

When Śrī Caitanya Mahāprabhu would hear about Prakāśānanda's name and fame He would exclaim the following as given in "Śrī Caitanya Bhāgavat" by Vrindavana das Thakura:

काशीते पढाये बेटा प्रकाशानन्द ।
सेयि बेटा करे मोरे अङ्ग खण्ड खण्डे ॥ १२७ ॥

*kāśīte paḍāye beṭā prakāśānanda
seyi beṭā kare more aṅga khaṇḍa khaṇḍe*

kāśīte—at Kāśī, paḍāye—teaches, beṭā—the person, prakāśānanda—Prakāśānanda Sarasvatī, seyī—that very, beṭā—the person, kare—does, more—my, aṅga—body, khaṇḍa khaṇḍe—into pieces

Translation

That person Prakāśānanda Śarasvatī at Kāśī, that very persons teachings tears my body into pieces.

When Prakāśānanda Sarasvatī taught the māyāvādī hypothesis of formless, unqualitative, indistinct, attributeless as being the only conceptions of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa it was considered tantamount to defiling and denouncing the very existence of the Supreme Lord Himself. This caused immense pain to Śrī Caitanya Mahāprabhu who was Kṛṣṇa Himself appearing as a hidden incarnation disguised as His own devotee. In Śrīla Vyāsadeva's immortal "Mahābharata" this is predicted and revealed by Bhishma while laying on his bed of arrows as he instructs the Pandavas of Kṛṣṇa's future, hidden incarnation where he says: "*sanmyāsa kricharnah śanto nisthā śanti parayanah*": that Kṛṣṇa in the future would accept the sannyāsa order of life and as the highest abode of devotion silences the impersonalist.

In every age and millenium the Supreme Lord appears in one or more of His authorised and revealed incarnations to either deliver or destroy the māyāvādī impersonalists according to His own sweet will but the appearance of Śrī Caitanya Mahāprabhu as Avatari is understood to be the most merciful and most magnanimous. During His pastimes He distributed

devotional service to the Supreme Lord Kṛṣṇa all over India without harming anyone, just by naturally performing His pastimes. Śrī Caitanya Mahāprabhu would leave wherever He had spent the previous night in the morning chanting and singing Kṛṣṇa's holy names and at noon he would look back and see 100,000 thousand people behind Him also chanting and singing Kṛṣṇa's holy names. As revealed in Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 25, sloka 264 below:

जीव निस्तारिते प्रभु भ्रमिला देशे देशे ।
आपने आस्वादि भक्ति करिला प्रकाशे ॥ १२८ ॥

jīva nistārite prabhu bhramilā deśe-deśe
āpane āsvādi bhakti karilā prakāśe

jīva nistārite—to deliver all the fallen souls, *prabhu*—Śrī Caitanya Mahāprabhu, *bhramilā*—traveled, *deśe-deśe*—in various lands, *āpane*—personally, *āsvādi*—tasting, *bhakti*—loving devotional service, *karilā*—did, *prakāśe*—distributed

Translation

To deliver all the fallen souls Śrī Caitanya Mahāprabhu traveled to various lands personally tasting and distributing loving devotional service.

The multitudes would freely engage in Mahāprabhu's servitorship happily following Him to the ends of the Earth; for just by seeing or hearing Him was enough to release them from all pangs of material existence. Śrī Caitanya Mahāprabhu came to Kāśī to redeem Prakāśānanda Sarasvatī from the slavery of māyā. During Mahāprabhu's conversation with him many a fault came to light in his own mind, in the minds of the 88,000 māyāvādī sannyāsīs following him and in the minds of the public in general. Everyone irregardless of their respective belief or position became extremely interested in these dialectics and all without exception appreciated Mahāprabhu's humble reasoning and modest judgement. So much so that in his conversation with Him, Prakāśānanda agreeing with Mahāprabhu, unequivocally admitted the fallacies of Śaṅkarācārya's māyāvādī hypothesis as revealed in Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 25, sloka 88 given below:

मायावादे करिला यत दोषेर आख्यान ।

सबे ऐ जानि आचार्येर कल्पित व्याख्यान ॥ १२९ ॥

*māyāvāde karilā yata doṣera ākhyāna
sabe ei jāni' ācāryera kalpita vyākhyāna*

māyāvāde—the māyāvādī impersonalist conclusions, karilā—you have given, yata—all, doṣera ākhyāna—describing the faults, sabe—all, ei—these, jāni—knowing, ācāryera—of Śaṅkarācārya, kalpita vyākhyāna—imaginary explanations

Translations

We understand all the faults you pointed out describing the impersonalist māyāvādī conclusions all the explanations given by Śaṅkarācārya are imaginary.

Śrī Caitanya Mahāprabhu most mercifully redeemed Prakāśānanda Sarasvatī and his 88,000 māyāvādī sannyāsīs. For Him, being a fountain of mercy this was not such a rare occurrence or anything so exceptionally extraordinary. Being duly purified by the causeless mercy of Caitanya Mahāprabhu "*prakāśānanda āsī tānra dharila carana*" which translates that Prakāśānanda Sarasvatī immediately came and bowing down clasped Mahāprabhu's lotus feet. All the 88,000 māyāvādīs bowed down immediately as well and the whole city of Kāśī was delivered becoming freed from māyāvādism and staunch followers of Vaiṣṇavism. Śrīla Kṛṣṇa das Kaviraj sums it up in his autobiographical treatise on Caitanya Mahāprabhu the Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 25, slokas 166 and 167 as given below:

संन्यासी पण्डित करे भागवत विचार
वाराणसिपुर प्रभु करिला निस्तार ।
निजलोक लजा प्रभु आइला वासाघर
वाराणसि हैल द्वित्य नदीयानगर ॥ १३० ॥

*sannyāsī paṇḍita kare bhāgavata vicāra
vārāṇasi-pura prabhu karilā nistāra*

*nija-loka laṇā prabhu āilā vāsāghara
vārāṇasi haila dvitya nadīyā-nagara*

sannyāsī—the māyāvādī sannyāsīs, paṇḍita—the learned scholars, kare—do, bhāgavata—Śrīmad Bhāgavatam, vicāra—discussing, vārāṇasi-pura—the city of Vārāṇasi(Kāśī), prabhu—Śrī Caitanya Mahāprabhu, karilā nistāra—delivered, nija-loka laṇa—with His personal associates, prabhu—Śrī Caitanya Mahāprabhu, āilā vāsa-aghara—went to his residence, vārāṇasi—Vārāṇasi(Kāśī), haila—became, dvitya—second, nadīyā-nagara—Navadvīpa

Translation

All the māyāvādī sannyāsīs and learned scholars of Kāśī began discussing Śrīmad Bhāgavatam and in this way Śrī Caitanya Mahāprabhu delivered them. Śrī Caitanya Mahāprabhu thus turned the whole city of Kāśī into a second Navadvīpa and then returned to His residence with His personal associates.

Thus due to the direct mercy of Śrī Caitanya Mahāprabhu, the most magnanimous and merciful form of the Supreme Lord Kṛṣṇa the whole city of Kāśī was delivered in a very benevolent and compassionate manner and Vaiṣṇavism reigned victorious. Vaiṣṇava Vijaya!

Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya

As Prakāśānanda Sarasvatī was the head of the māyāvādī society in Kāśī. Sārvabhauma Bhaṭṭācārya was the head of all the advaitavadis in Śrī Ksetra or Jagannatha Puri. He had impeccable knowledge of the six Vedic philosophies and was a veritable tower of learning in all scriptures especially māyāvādism. Not being able to recognize Śrī Caitanya Mahāprabhu's exalted position, Sārvabhauma deigned to attempt to teach Him the fundamentals of Vedānta based on Śaṅkarācārya's impersonalist commentary Śārīraka-bhāṣya and in the process convert Him from a Vaiṣṇava sannyāsī into a māyāvādī sannyāsī. The omniscient Mahāprabhu understanding Sārvabhauma's intention used the encounter instead as an opportunity to bring Sārvabhauma out of impersonalism and

into the fold of devotional service to the Supreme Lord Kṛṣṇa. For seven days in a row Sārvabhauma lectured on and on with his impersonalist conceptions of Vedānta; but Mahāprabhu sat silent without comment. On the eighth day Sārvabhauma asked Him whether or not He understood the discourse. Mahāprabhu reply is revealed in Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 6, sloka 140 below:

सर्वैश्वर्य परिपूर्ण स्वयं भगवान् ।
ताड्रे निराकार करि करह व्याख्यान ॥ १३१ ॥

*sarvaiśvarya-paripūrṇa svayaṁ bhagavān
tāṁre nirākāra kari' karaha vyākhyāna*

sarva-aiśvarya-paripurna—complete with all opulences, svayaṁ—personality, bhagavān—the Supreme Lord Kṛṣṇa, tāṁre—Him, nirākāra—impersonal, kari'—trying, karaha—to make, vyākhyāna—explaining

Translation

The Supreme Lord Kṛṣṇa is a personality complete with all opulences but your explanation tries to make him formless and impersonal.

Sārvabhauma Bhaṭṭācārya presented various pseudo logistic and speculative impersonalist arguments with great imagination; but Śrī Caitanya Mahāprabhu destroyed them all one by one with the sword of knowledge and authoratative śāstra as is shown in Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 6, sloka 147 given below:

ब्रह्मशब्दे कहे पूर्ण स्वयं भगवान् ।
स्वयं भगवान्कृष्ण शास्त्रे प्रमाण ॥ १३२ ॥

*brahma-śabde kahe pūrṇa svayaṁ bhagavān
svayaṁ bhagavān kṛṣṇa—śāstrera pramāṇa*

brahma-śabde—the word *Brahman*, kahe—indicates, pūrṇa—complete, svayaṁ—personality, bhagavān—the Supreme

Godhead, svayaṁ—personality, bhagavān—the Supreme Godhead, kṛṣṇa—Lord Kṛṣṇa, śāstrera pramāṇa—the verdict of Vedic scriptures

Translation

The word *Brahman* indicates the complete Supreme Personality of Godhead, this Supreme Personality of Godhead is Lord Kṛṣṇa and is the verdict of all Vedic scriptures.

Continuing His instructions to Sārvabhauma Bhaṭṭācārya, Mahāprabhu gave His pristine assessment of the fallacies of māyāvādism as revealed in Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 6, sloka 151 below:

अतएव श्रुति कहे ब्रह्म सविशेष ।
मुख्य छाडि लक्षणा ते माने निर्विशेष ॥ १३३ ॥

ataeva śruti kahe, brahma—saviśeṣa
‘mukhya’ chāḍi’ lakṣaṇā’te māne nirviśeṣa

ataeva—therefore, śruti—Vedic scriptures, kahe—say, brahma—the Supreme Absolute Truth, sa-viśeṣa—personal, mukhya—direct meaning, chāḍi’—giving up, lakṣaṇā’te—by interpretation, māne—accept, nirviśeṣa—impersonal

Translation

All Vedic scriptures confirm that the Supreme Absolute Truth is personal, but the māyāvādīs disregarding the direct meaning interpret the Supreme Absolute Truth as impersonal.

Following this up Mahāprabhu gave Sārvabhauma His causeless mercy by revealing to him the means as well as the result in the following conclusion revealed in Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 6, sloka 235 below:

येषां स एष भगवान्दययेद् अनन्तः ।
सर्वात्मनाश्रितपदो यदि निर्व्यलीकम् ॥ १३४ ॥

*yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalikam*

yeṣāṁ—the fully surrendered living entities, saḥ—He, eṣaḥ—this, bhagavān—the Supreme Lord, dayayet—may show mercy, anantaḥ—the unlimited, sarva-ātmanā—fully without reservation, āśrita-padaḥ—those who have taken shelter of Him, nirvyalikam—without duplicity

Translation

When a person fully takes shelter of the Supreme Lord without reservation or duplicity, the unlimited, all merciful Supreme Lord bestows His causeless mercy upon this living entity.

After hearing the auspicious instructions of Śrī Caitanya Mahāprabhu there was a noticable change in the heart and mind of Sārvabhauma Bhaṭṭācārya as is evidenced in Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 6, sloka 237 below:

चैतन्यचरण विने नाहि जाने आन ।
भक्तिविनु शास्त्रे आर ना करे व्याख्यान ॥ १३५ ॥

*caitanya-carāṇa vine nāhi jāne āna
bhakti vinu śāstrera āra nā kare vyākhyāna*

caitanya-carāṇa—the lotus feet of Śrī Caitanya Mahāprabhu, vine—except, nāhi—not, jāne—knows, āna—not, bhakti—devotional service, vinu—except, śāstrera—of scriptures, āra—any other, nā—not, kare—does, vyākhyāna—explanation

Translation

Sārvabhauma Bhaṭṭācārya did not know anything except the lotus feet of Śrī Caitanya Mahāprabhu and did not explain scriptures except according to the process of devotional service.

These are the characteristics of Śrī Caitanya Mahāprabhu's glorious sankirtana movement that without considering offenses it gives prema bhakti to the conditioned souls that surrender themselves. It is the panacea for human existence and the waxing moon of benedictions for all of humanity. The sun of Vaiṣṇavism scorched the spectre of māyāvāḍism banishing it from the soil of Bengal and Orissa just as the sun dries up the mist in the early morning dawn. Vaiṣṇava Vijaya!

Śrī Caitanya Mahāprabhu and Vyāsa Rāya

Vyāsa Rāya was the successor of Rayuvarya, the 22nd ācārya in the direct line of Madhvācārya's Brahma Vaiṣṇava Sampradāya at the Uttarakādhī Temple in Uḍupī. Rayuvarya had spoken with Śrī Caitanya Mahāprabhu previously and this same blessing was also received by Vyāsa Rāya who had many dialectical deliberations with Mahāprabhu. Vyāsa Rāya was a consummate authority on nyāyā śāstra, so much so that even today his followers are still steadfastly following him, although there may be some ambiguity in regard to their understanding of the subject in question. There is also some conflict of opinion regarding the tenure of his life. Some sources put forth that he lived from 1476- 1569 A.D. and that from 1509 A.D. until his demise he was the ācārya of the Uḍipī temple; but it is possible to surmise with certainty that he was graced by the presence of Śrī Caitanya Mahāprabhu when He came to Uḍipī in 1515 A.D. Vyāsa Rāya was like a demi-god to his followers so prolific was his knowledge of nyaya śāstra; but Mahāprabhu was far more superior to him in nyaya śāstra, so much so that Vyāsa Rāya became very much enamoured and attracted to Mahāprabhu to the point where he had the opportunity to refine and expand his knowledge of nyaya śāstra based on the deliberations Mahāprabhu had with him. After having these deliberations Vyāsa Rāya compiled his greatest work entitled "Nyayamṛta" which by the way in which it was written the influence of Mahāprabhu can be clearly perceived. Śrī Caitanya Mahāprabhu and His loving servitors removed the last vestiges of māyāvādism like ashes being blown by a powerful wind. Whatever miniscule remnant remained was purged by Vyāsa Rāya's book "Nyayamṛta" and if there was any residue still lingering about then it was waiting for Madhusudana to come and finish it off and we will discuss his contribution next. Vaiṣṇava Vijaya!

Madhusudana Sarasvatī

One of the most learned of advaitavadis was known as Madhusudana Sarasvatī. He was born in the village of Unasia in the Kotalipara region of Faridpur district of East Bengal. He first studied nyaya śāstra at Navadvipa and then went to Varanasi where he expanded his studies in Vedānta following

the m \ddot{a} y \ddot{a} v \ddot{a} d \ddot{i} commentary "Śariraka Bhaṣya" of Śaṅkarācārya; but his true allegiance was to advaitavadism. He wrote a book entitled "Advaita-siddhi" in an attempt to countermand the awesome impact of Vyāsa Rāya's book "Nyayamṛta". He had some peculiar eccentricities in regards to his book "Advaita-siddhi" and they were he would never allow any copies of it to be distributed and further he would never even allow any one to even read it. The book must be heard only from him and in this way he made it almost impossible for anyone to find any faults with it or refute any portions of it with exact certainty. Now Vyāsa Rāya had a disciple named Rama Tīrtha who if he heard something once would not forget it and this disciple approaching Madhusudana as a seeker of knowledge studied "Advaita-siddhi" from him directly and memorized it completely by hearing it. Afterwards he wrote a very knowledgable commentary entitled "Tarangini" which supported the position taken by his gurdeva in his "Nyayamṛta" and which totally refuted the commentary postulated by Madhusudana in his "Advaita-siddhi".

During this period Śrīla Jiva Gosvāmī, the crown jewel of all those conversant with the loving personal service with the Supreme Personality of Godhead, Lord Kṛṣṇa and acintya-abheda-bheda tattva came to Varanasi. Some sources say that Madhusudana accompanied Jiva Gosvāmīpadā from Vrindavan to Varanasi anyway however the initially met they had serious deliberations regarding devotional piety and in the process Madhusudana Sarasvatī became very much attracted to the glories of Mahāprabhu's sankirtana mission due to the direct mercy of Śrīla Jiva Gosvāmī. Because of his being very advanced in knowledge Madhusudana was able to grasp the sublime, esoteric and transcendental understanding directly from Śrīla Jiva Gosvāmīpada who had realized these understandings receiving the mercy from Śrī Nityananda Prabhu and Śrī Caitanya Mahāprabhu directly. So in this way Madhusudana Sarasvatī's life became completely successful and his crowning glory was to compile the wonderful and marvelous book "Bhakti Rasāyan". In the very first sloka of this book Madhusudana Sarasvatī who formerly before prescribed the opinion that everything is one; had a change of consciousness by the mercy of a Vaiṣṇava and wrote of the glories of devotional service as being the summum bonum and the highest attainment of human existence. We are supplying this relevant sloka below for your consideration:

नवरसमिलितं वा केवलं वा पुमर्थम्
 परमिह मुकुन्दे भक्तियोगं वदन्ति ।
 निरुपमसुखसंविद्रूपमस्पृष्ट दुःखम्
 तमहमखिल तुष्ट्यै शास्त्रदृष्ट्या व्यनज्मि ॥ १३६ ॥

*nava-rasa-militam vā kevalam vā pumartham
 param iha mukunde bhakti-yogam vadanti
 nirupama-sukha-saṁvid-rūpam asprṣṭa-duḥkham
 tam aham akhila-tuṣṭyai śāstra-drṣṭyā vyanaajmi*

nava-rasa-militam—mixed with the nine sentiment, vā—whether it is, kevalam—only, vā—or, pumartham—the goal of human existence, param—the highest, iha—here, mukunde—in Lord Kṛṣṇa, bhakti-yogam—the path of devotion, vadanti—they say, nirupama-sukha-saṁvid-rūpam—the recognizable form with unparalleled happiness, asprṣṭa-duḥkham—without any tinge of unhappiness, tam—to that, aham—I, akhila-tuṣṭyai—for the satisfaction of all, śāstra-drṣṭya—with the insight of the scriptures, vyanaajmi—I explain

Translation

For the satisfaction of all I will now explain with the insight of the scriptures that the highest goal of human existence is the path of devotion to Lord Kṛṣṇa, which is recognizable in the form of unparalleled happiness and which is untouched by any tinge of unhappiness which may or may not be mixed with the nine sentiments.

So from this we can see that Madhusudana Sarasvatī having carefully deliberated over all the scriptures and having received the mercy of Śrīla Jīva Gosvāmī rejected his impersonal concoctions and correctly ascertained the conclusion that full surrender and loving service to the Supreme Lord Kṛṣṇa is the true purpose and natural constitutional position of all living entities. By using the word *vadanti* meaning they say, Madhusudana is referring to Jīva Gosvāmī as his gurudeva. Thus leaving the dry, tasteless knowledge of māyāvāḍism behind him forever, Madhusudana Sarasvatī made devotion to the Supreme Lord Kṛṣṇa the only object of his desire and attained unparalleled

happiness serving the Lord in transcendental knowledge and bliss. Vaiṣṇava Vijaya!

Upendra Sarasvatī

Śrī Caitanya Mahāprabhu had travelled by foot the length and breadth of India distributing His causeless mercy by manifesting love of God in who ever saw Him. At that time many other sects outside the aureola of Vaiṣṇavism; but having the correct understanding that Śrī Caitanya Mahāprabhu was as Avatari, the source of all incarnations were also eager to join the ranks of Vaiṣṇavism and assist in promulgating bhagavata dharama in His glorious sankirtana movement throughout Mother India. Many of them being admitted began earnestly proselytizing māyāvādīs into Vaiṣṇavas. Among them was Keśava Kāśmīri of the Kumāra Sampradāya who after having received the mercy from Mahāprabhu was delivered and wrote many, many books documenting the philosophy of Nimbarka and the Kumāra Sampradāya. Rama Śāstri of the Śrī Sampradāya and Ballavācārya of the Rudra Sampradāya became staunch and dedicated Vaiṣṇavas as well. Ballavācārya had previously received the mercy of Mahāprabhu and it was he who soundly defeated Upendra Sarasvatī in theological dialectics at Varanasi, a defeat that caused Upendra to harbor much ill will to Ballavācārya being envious of him at heart. So much so that he desired to inflict physical torture upon him. Ballavācārya in the meantime departed from Varanasi and later he defeated an advaitavadi from Vijayanagar. Thus the māyāvādisim of Upendra Sarasvatī was uprooted by the erudition of Ballavācārya who gave his contribution to Mahāprabhu's sankirtan mission in tearing asunder the monster of māyāvādisim. Vaiṣṇav Vijaya!

Māyāvādisim at Jaipur

After the disappearance of Śrī Caitanya Mahāprabhu in 1534 A.D. māyāvādisim was totally degraded by Śrīla Jiva Gosvāmīpāda and Vyāsa Rāya. Although māyāvādisim had diminished dramatically in the next 200 years there was still some remnants of it manifesting in the form of advaitavadis at Jaipur, Rajasthan. These covert māyāvādīs of envious heart and jealous nature began creating dissension and controversy against

the Gauḍīya Vaiṣṇava's at the royal palace of King Jai Singh. There was a custom established by the king that the worship of Govindaji would be always performed first and that of Lord Nārāyaṇa would be second. As is confirmed in Śrī Caitanya Caritāmṛta, Maāhya-līlā, chapter 20, sloka 155: "*svayam bhagavān kṛṣṇa govinda'para nāma*" which translates that Kṛṣṇa is the original Supreme Personality of Godhead and His original name is Govinda. So from this it is clear that Lord Nārāyaṇa in Vaikuṇṭha is an expansion of Bhagavān Lord Kṛṣṇa and thus natural that Govindaji would receive first worship. This is the actual tattva and the authorized understanding held by Gauḍīya Vaiṣṇava's and King Jai Singh being initiated in the Gauḍīya Vaiṣṇava Sampradāya parampara acted appropriately in his decision to exact the worship of Govindaji who is Kṛṣṇa Himself before Lord Nārāyaṇa who is a direct expansion.

Historical documentation confirms that in 1706 A.D. the Rāmānujā paṇḍits from the Śrī Sampradāya in the neighboring village of Gulta impudently went to the royal palace at Jaipur and challenged the king on the validity of this custom stating that Kṛṣṇa was an incarnation of Nārāyaṇa and so the preference to first worship should be reversed. When King Jai Singh declared that he must consult with the Gauḍīya Vaiṣṇava's in Vṛndāvan, these envious mischief mongers informed the king that the Gauḍīya Vaiṣṇava Sampradāya factually had no commentary on Śrīla Vyāsadeva's Vedānta-sūtra so as there was no authorised siddhānta to support their philosophy it could not be considered as bona fide.

The king being distressed over hearing this threat to the authority of his disciplic succession immeadiately dispatched a letter explaining the situation to Śrīla Viśvanātha Cakravartī in Vṛndāvan, who was the ācārya of all the Gauḍīya Vaiṣṇavas at the time. Learning the details of the controversy and understanding the ulterior motive of the Rāmānujā pandits caused Viśvanāthaji to become very concerned. As he was almost 70 years old at the time so he sent his disciple Baladeva Vidyābhūṣaṇa to go and rectify the situation by upholding the the honor of the Gauḍīya Vaiṣṇava's and maintaining the sanctity of Śrī Rūpa Gosvāmī beloved Govindaji, which was the original diety established by him in Vṛndāvan; but due to fear of muslim desecration was forced to be moved to Jaipur for safety.

Arriving humbly, barefooted with waterpot and old quilt in the assembly of the Śrī Sampradāya at Gulta, Baladeva Vidyābhūṣaṇa boldly declared to the Rāmānujā pandits that the establisher of the Gauḍīya Vaiṣṇava Sampradāya was Śrī Caitanya Mahāprabhu Himself and that Śrīla Vyāsadeva wrote the Śrīmad Bhāgavatam as the natural commentary on His Vedānta-sūtra. Although this truth is accepted by all knowledgable and rational men, as I belong to the disciplic succession of Madhvācārya I am prepared to debate with you on the basis of his authorised commentary on Śrīla Vyāsadeva's Vedānta-sūtra known as "Pūrṇaprajña Bhāṣya". The Rāmānujā pandits being consumed by their false māyāvādī conceptions in the form of covert avaitavadism retorted that Madhvācārya only established Kṛṣṇa as the Supreme Lord without any mention of Śrīmatī Rādhārāṇī. So we will not accept this from you, the only thing we will accept to justify your position, the Gauḍīya Vaiṣṇava Sampradāya's position and the right for Govindaji to have right of first worship ahead of Lord Nārāyaṇa is a bonafide commentary on Vedānta-sūtra from you or some member of your Gauḍīya Vaiṣṇava Sampradāya. Baladeva Vidyābhūṣaṇa hearing this ultimatum promised he would deliver it to them in a short time and without further ado returned to the Govindaji Mandir at Jaipur.

Entering the mandir Baladeva fell down like a stick and offering his humble obeisances prayed to Govindaji for a solution. That night the all merciful Govindaji Himself appeared in a dream to Baladeva and ordered him to begin the commentary on Vedānta-sūtra, assuring him that what he would write would unequivocally be from His very own pristine and impeccable injunctions. Faithfully following the transcendental order from the Lord, Baladeva finished a very wonderful and marvelous commentary that is very majestic and a delight to read in a very short time and named it "Govinda Bhāṣya" because it was factually the commentary of Govindaji. Now formidably armed with a bona fide commentary authorised by Lord Kṛṣṇa Himself and deputed as ambassador for the whole Gauḍīya Vaiṣṇava Sampradāya and the parampara of Śrī Caitanya Mahāprabhu; Baladeva arrived back to the assembly hall of the Śrī Sampradāya, and so flawlessly concise and splendidly presented was his exemplary erudition that the Rāmānujā pandits were spellbound in awe and wonderment. Without any hesitation whatsoever they surrendered fully without

protest and considered themselves fortunate to be able to do so.

Śrīla Baladeva Vidyābhūṣaṇa received a letter of victory from the Rāmānujā pandits and travelling back to Vṛndāvan presented it to the lotus feet of his gurudeva, Śrīla Viśvanātha Cakravartī and after explaining the entire story offered the "Govinda Bhāṣya" to him as well. The news of this great victory for the Gauḍīya Vaiṣṇavas spread far and wide by the mercy of the Vaiṣṇavas the dietary service at Jaipur was saved from the debauchery of māyāvādism and the epicurianism of accumulated wealth and devotional piety was safeguarded for posterity. Vaiṣṇava Vijaya!

The Ghost of Pseudo Māyāvādism

From the 15th century through the 19th century the sincere servitors of Śrī Caiyanya Mahāprabhu continued following in His footsteps uprooting māyāvādism wherever it appeared. Factually speaking no real māyāvādism could be found any longer. It no longer existed. Only pseudo-māyāvādism in the form of advaita-vādism and brahma-vadism were still lingering though barely surviving. The less than a hand full that managed to survive were also sought out and defeated. Rama Śāstri from the Śrī Sampradāya of Rāmānujā totally defeated Saccidananda the leader of Śāṅkarācārya's Śṛṅgeri Monastery in theological debate. Ānantācārya also from the Śrī Sampradāya while travelling to Varanasi defeated both Advaita Śāstri and Vishwesvar Śāstri. Satyadhyan Tīrtha from the Brahmā Sampradāya of Madhvācārya went out on dialectical conquests defeating all advaitavadis he came across. He compiled two books that were very much respected entitled "Advaita-mata Vimarśa" and "Tripundra-dhikkar". Vaiṣṇava Vijaya!

Pancabhangi Nyāya

Vyāsa Rāya's book "Nyāyamṛta" was defied by Madhusudana Sarasvatī's book "Advaitasiddhi" which was checkmated by Madhvācārya's line Rāmā Tīrtha's book "Tarangini" which was countered by māyāvādī Brahmācārya's book "Brahmanasandhiya". After this there were five books by Banamala Miśra that are known as "Pancabhangi". These five

books not only completely negate all forms of mājāvāḍism but also negates the opinions of all those opposed to mājāvāḍism other than the four authorised Vaiṣṇava Sampradāya's. We have heard that these five fascinating and intriguing books are well preserved in the Mysore State Library. The Pancabhangi being strong and uncompromising in its convictions caused an uproar of dissaproval from mājāvāḍis, advatavadis, brahmavadis, śaivites, mimamsas, vaiśeṣiks, saṅkhyas, jains, pantanjalis and others. They all with upraised voices protested and speaking ill of these five books attempted to minimize and discredit them but to no avail. The Pancabhangi upheld the position of considering only the authority of the four Vaiṣṇava Sampradāya's as being bonafide and remained untarnished by attacks from those sects that were not authentic. Vaiṣṇava Vijaya!

Condition of Mājāvāḍism in the Twentieth Century

Today in this age of modernization we see that mājāvāḍism has become a hydra-headed monster in covert, camouflaged form. In this machine age the civilization becoming mechanically orientated spreads itself far and wide to different continents which are in almost instant contact by land, air and sea. The material desire becomes bigger ana bigger, the material vision becomes greater and greater and the material incentive becomes the dominant perspective taking total control. We have heard that for travel in space mechanical implementation was not sufficent and a huge thinking machine was necessary to function and do the work of the human brain. So it appears that a complete trend of dependence on the mechanical will be a reality in the forseeable future.

It is also seen that in the societies of many countries the manifestation of very strange and peculiar forms of mājāvāḍism. Especially in the western countries where for all there technical advancement their spiritual advancement is still in a visibly deplorable condition. Wherever there is cow killing and cow eating can always be known to be demonic and the cultures that depend on this type of existence can without doubt be considered as demons. Within the fabric of these cultures the forms of mājāvāḍism are very extreme. From outright antagonistic in devil worship and black magic to the more passive forms of atheism and nihilism. The speculative theories and concocted

doctrines expounded by the mleeca and yavana western countries are unlimited and are all factually functioning as slaves of māyāvādism. As none of them are founded in authorised knowledge there natural propensity is to dilute, divide and confuse any rational, logical or factual understanding of the Supreme Lord's name, form, qualities and pastimes. Of the five main religions on this earth being: Hinduism, Buddhism, Hebrewism, Christianity and Islam it can quickly be perceived by any sane and intelligent seeker of truth that all of them with the exception of Hinduism are impersonal because none of them reveal what should be the actual essence of every religion and that is factual knowledge of the Supreme Lord.

Ontologists state that māyāvādism spread throughout the world exclusively from India. All too many western scholars, philosophers and chroniclers covertly borrowed from the ancient epics of India and transformed these stories to fit their own audience and culture. The Noah's Ark story found in chapter six of Genesis in the Christian Bible is a point in fact of this, mirroring the history of Matsya's incarnation as revealed in Śrīmad Bhāgavatam, Canto eight, chapter 24 except that in the Bible the name of King Satyavrata is substituted by Noah and the gigantic fish incarnation which protected the inhabitants of the ship and pulled it to safety in Śrīmad Bhāgavatam is excluded from the Bible story leaving the ark to navigate the total flooding of the earth by itself without any sails, oars or means of propulsion. Pursuing this analogy further even the story of Jesus's secret birth in the manger surrounded by cows is reminiscent of Kṛṣṇa's secret name giving ceremony in a cowshed and the wicked ruler Herod who trying to destroy the baby Jesus by having all the babies killed two years and under clearly re-introduces the story of the demon king Kamsa who had all the babies killed in the ten days following the appearance of Lord Kṛṣṇa in his attempts to destroy Him as revealed in the tenth canto of Śrīmad Bhagavatam.

Some might wish to forcefully postulate that this is mere speculation and that it was not possible that these stories could be known of in the West; but it is an archeological fact that the Greek culture did have sufficient access to Mother India as is overwhelmingly evidenced by the Heliodorus Stambha erected by the Greek Ambassador Heliodorus proving he was a Vaiṣṇava devotee of Lord Kṛṣṇa two centuries before the birth of Christ.

So it must be acknowledged and subsequently accepted

that through the medium of Greece the all of the western countries did have access to these stories and it is no secret that many western scholars, philosophers and authors, incorporated the ancient and timeless wisdom of India into their books. In classical times the Greek fable Hercules is an excellent example of this and in modern times the book "Siddhartha" by Herman Hesse, as well as books from various esoteric western organizations such as the Theosophical Society and the Rosicrucians with their Vedānta rooted eschatology doctrines that are noticeably lacking in any definitive understanding of the Supreme Lord; gives substantiating evidence of this in brief.

In these modern times of deception and trickery, feign and counter-feign, disinformation and disorganization, opportunist politicians controlled by zealous financial magnates, covertly and craftily engineer public opinion by media manipulation in relentless pursuit of ephemeral visions of illusory power rooted in the bodily concepts of I and mine. They factually are the deputed agents of māyāvāḍism.

In India the worshippers of Śiva, Kali, Ganesh, Durga and the like who all postulate the theory of all paths leading to God are factually the illegitimate offspring of māyāvāḍism. The consummate politician Akbar spread this theory for his own welfare and the Din-Ilahi religion was spawned from it. Many degenerations are surreptitiously attempting to enter into the Vaiṣṇava fold through clandestine measures in a covert manner. Examples of this are the aul, baul, karta-bhaja, churadhari, nagari, nera, darvesh, sai, sakhibheki, atibari, sahjiya and other miscreant forms of degeneracy all of which are staunch servants of māyāvāḍism. All are disbelievers in the divine form of the Supreme Lord and all are disavowers of the śāstra from authorized scriptures verifying the reality of the existence of the Supreme Lord Kṛṣṇa evidenced in His name, fame form, qualities, incarnations and pastimes.

After the advent of Śrī Caitanya Mahāprabhu those who appeared after Him such as Rāmānanda, Kabir, Nanak, Dadu and the like who were synthesists all were covert māyāvāḍis as well. Even the much touted Svāmī Vivekananda followed this synthesis approach choosing to eschew pure, pristine Vedānta and instead presented a watered down version with ephemeral vision of universal brotherhood for all, irregardless of qualifications based on Vedic principles which simulates the māyāvāḍī consensus that all is one. How many deviations are we to see all

steming from māyāvādism? How many distorted perceptions must the imperishable Vedic culture be subjected too? All have been meticulously itemized and exposed by Śrīla Bhaktivinode Thākura in the 19th century and after him Śrīla Bhakti Siddhanta Sarasvatī Gosvāmī Śrīla Prabhupāda who like a lion fearlessly and determinedly challenged and intrepidly defeated these imposters wherever they raised their fallen heads. Śrīla Bhakti Siddhanta Sarasvatī Śrīla Prabhupāda established 64 temples, one for each of the 64 limbs of devotional service. He initiated over 60,000 thousand Vaiṣṇava devotees. Not only did he preach Gauḍīya Vaiṣṇavism but he preached Sanātana Dharma and glorified the authenticity of Vedānta. By śāstra verification he destroyed the illusory views of māyāvādīs with all its accompanying evils and vices. He did this to dispel the darkness of nescience and conclusively established that the Supreme Lord Kṛṣṇa is the basis of all creation the ultimate goal of all endeavors and devotional service to Him is the natural, constitutional position of every human being and the panacea of human existence.

Even to the spiritually pagan western countries where epicurianism is rampant and the ultimate goal of life is accumalization, Śrīla Prabhupāda sent his disciples to faithfully spread the Holy Name of Kṛṣṇa and the sankīrtan mission of Śrī Caitanya Mahāprabhu, who Himself omnisciently predicted 400 years ago as quoted below by Vrindāvan das Thakurā in his Śrī Caitanya Bhagavat below:

पृथिवीते आचे यत नगरादिग्राम ।

सर्वत्र प्रचार हैबे मोर नाम ॥ १३७ ॥

*pr̥thivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma*

pr̥thivīte—on the earth, āche—are, yata—as many, nagara-adi grama—towns and cities, sarvatra—everywhere, pracāra—preached, haibe—will be, mora—My, nama—Holy Name

Translation

In as many towns and cities as there are everywhere on this earth My Holy Name will be preached. Vaiṣṇava Vijaya!

Nirvāṇa Rūpa Phalanirodha

In order to totally vanquish the *nirvāṇa* or salvation aspect of māyāvāḍism we depended on authorised śāstra, historical facts, traditional verification and strong argument. Māyāvāḍism factually has no strong argument as its basis for it is contrary to Vedic scriptures as revealed in Śrī Caitany Caritāmṛta, Madhya-līlā, chapter 25, sloka 48 below:

भगवत्ता मानिले अद्वैत ना याय स्थापन ।
अतएव सब शास्त्र करये खण्डन ॥ १३८ ॥

bhagavattā mānile 'advaita nā yāya sthāpana
ataeva saba śāstra karaye khaṇḍana

bhagavattā—the Supreme Lord, mānile—if one accepts, advaita—monism, nā—not, yāya—is possible, sthāpana—establishing, ataeva—therefore, saba—all, śāstra—revealed scriptures, karaye—does, khaṇḍana—went against

Translation

If one accepts the Supreme Lord then the ideas that God and the living entities are one cannot be established, therefore Śaṅkarācārya went against all the revealed scriptures.

Since the the time of the Four Kumāras in Satya yuga māyāvāḍism was a casualty of ignominy. Yet despite this imperfection all through antiquity living entities have been attracted to it believing they could attain *nirvāṇa* or salvation from it. In this we must declare that there is no state of *nirvāṇa* related to māyāvāḍism and that this is a falsehood of the most deceptive caliber being based solely on hallucination and concoction. There is no stage or level of existence known as *nirvāṇa* where a living entity can attain and still exist and further more no one has ever reached this platform until now, nor is there any reference of this platform being attained by anyone in any śāstra from time immemorial.

If we analyse the lives of three great advaita-vadis being: Goudapāda, Govindapāda and Śaṅkarācārya we see that not

one of them arrived anywhere near the vicinity of *nirvāṇa* not even in a future life and this can be proved and we shall do so now. In the authorised biographies of Śaṅkarācārya a factual account is given concerning the darśan he had in meditation with his param guru Goudapāda after the latter had left this world. Goudapāda appeared before Śaṅkarācārya and told him that he had heard much praise of Śaṅkarācārya's commentary on his book Mandukya Karika from his disciple and Śaṅkarācārya's guru Govindapāda who had also left this world. What happened is that Śaṅkarācārya had contact with his guru Govindapāda after he had left his mortal coil and conveyed to him the commenatry he had written. Govindapāda happily gave his approval and then dissapearing went to the level of consciousness that Goudapāda was on and conveyed the glad tidings to him. Goudapāda was so happy that he also came into the earthly sphere and gave darśan to Śaṅkarācārya.

So from this narration by Śaṅkarācārya's near and dear disciples we know that neither Goudapāda or Govindapāda ever attained *nirvāṇa*. If they both had attained *nirvāṇa* as their own hypothesis states is the final beatitude, then how was it possible for Śaṅkarācārya to see them both in whatever plane of consciousness they were on after they had left their bodies. The definition of *nirvāṇa* as found in the Amarakośa is a state of existence of uninterrupted bliss in a timeless infinite. Now the interesting thing to note is that if Govindapāda had attained *nirvāṇa*'s goal of the timeless infinite then how could his bliss be interrupted to enter once again the earthly sphere to approve the commentary of his disciple Śaṅkarācārya and then again how could he then go back to the timeless infinite find his guru Goudapāda and report to him the glad tidings and then how Goudapāda interrupt his bliss and come and convey his blessings to Śaṅkarācārya. Let us make it clear that we are not questioning the authenticity of the Śaṅkarācārya being blessed by his guru and param guru afetr they had left this world. What we have shown and proven based on the evidence corroborated by the authorised accounts of Śaṅkarācārya's own biography is that according to the māyāvādī premise that the goal of a final beatitude in a timeless infinite called *nirvāṇa* was purely a mythical concoction by Śaṅkarācārya, the propounder of this hypothesis due to the fact that neither he, his guru Govindapāda or his paramguru Goudapāda factually never attained any such state.

In the book "Lanka Avatara" that we quoted from in the beginning of our humble treatise we mentioned that Ravāṇa would journey to Mt. Kailasa to discuss impersonalism with Lord Buddha. In another portion of that book Lord Buddha gives pertinent information regarding *nirvāṇa* that we think our readers will find very compelling. What He states is that *nirvāṇa* is the manifestation of noble wisdom which expresses itself in perfect love for the enlightenment of all. Now what Śaṅkarācārya's māyāvādī hypothesis postulates is that *nirvāṇa* is the state of merging into the formless, indistinct, attributeless *Brahman* for the final emancipation and an eternal life of uninterrupted bliss. So what we have here is a diametrical dichotomy regarding *nirvāṇa*. Viṣṇu Avatara Buddha's *nirvāṇa* reveals a very profound and compassionate level of consciousness that naturally expresses itself for the benefit of all living entities. Whereas Śaṅkarācārya's māyāvādī *nirvāṇa* expounds an extinction of individuality, a state of being where one's mind, senses and consciousness dissolves into some abstract emancipation. So from this we can clearly see that Śaṅkarācārya's māyāvādism using the cloak of deception veiled his hypothesis with a diaphanous form of Vedānta and promulgated it throughout Mother India without mercy.

What we are forced to further unbiably admit in no uncertain terms based on the incriminating evidence is that any māyāvādī *nirvāṇa* is a hoax, a deception and a lie. If *nirvāṇa* is an actual reality on some arbitrary level of consciousness then it must possess some specific qualities, characteristics and symptoms; even if when one arrives there one becomes indistinct, formless and without attributes. For example steam is formless and indistinct but it still has symptoms. Once it was water and before that once it was ice that melted. So from this example it can be seen that if something exists it is possible to analyse it by its symptoms if nothing else. If there are not even any symptoms then we can only accept it as existing within one's speculative imagination and thus we would have to admit the impossibility of it and totally reject any possibility of any conceptualized ideas of a māyāvādī *nirvāṇa*. Not to speak of Goudapādā or Govindapādā; even Śaṅkarācārya was forced to return to earth and be reborn as Vidyāranya. Is this the result of *nirvāṇa*? So from this it is clear that none of them attained the goal of their own hypothesis, it was all illusion, it was only imagination. There was never any factual proof or actual example that this

state exists or that anyone in Śaṅkarācārya's line ever attained this state. So *nirvāṇa* is a false promise specifically designed to seduce the ignorant and if the originators of this concoction failed to get it how could they possibly manage to secure it for others. Vaiṣṇava Vijaya!

Deliberations Upon Vedānta-sūtra Verse 3/2/3

At this point in our deliberations we would like to draw your attention to the title page of this humble treatise entitled "Vaiṣṇava Vijaya" The Life History of Māyāvādism". What we were able to accomplish was to chronologically narrate the facts from satya yuga to the present time, supporting them with historical events and authorised śāstric evidence and reveal the actual tattva.

We commenced with the Vedānta-sūtra verse "*māyāmatraṁ tu kārtsyena anabhīryakta svarūpa tvāt*" which translates: that this world is only an illusion because its nature is not manifest in its entirety. Śaṅkarācārya purposely interpolated this verse taking a part of it and using it to give credence for fulfilling the deceptive verification of his hypothesis that this world is only an illusion.

Although it is not brahmavādisism it is certainly māyāvādism and in our earlier enquiry all the evidence fully corroborates this. Accordingly with great care and determination we systematically presented our case, submitting our arguments from bonafide scriptures and the learned readers appreciating our efforts will easily perceive that the authorised Vedic conception of *Brahman* as factually being a product of the infinite rays emanating from the body effulgence of the Supreme Lord and has nothing to do with Śaṅkarācārya's concoction of distinctless, qualitiess and attributeless *Brahman* as propounded in his fallacious māyāvādī hypothesis. The facts concerning this are clearly revealed in Śrīmad Bhāgavatam, Canto one, chapter two, sloka 11 given below:

वदन्ति तत्तत्त्वविदस्तत्त्वं यत्ज्ञानमद्वयम् ।

ब्रह्मेति परमात्मेति भगवानिति शब्दयते ॥ १३९ ॥

*vadanti tat tattva-vidas tattvaṁ yat jñānam advayam
brahma iti paramātmā iti bhagavān iti śabdyate*

vadanti—say, tat—about that, tattva-vidas—the knowers of the absolute reality, tattvam—the absolute reality, yat—that which is, jñānam—the knowledge, advayam—one without a second, brahma—*Brahman*, iti—as, paramātmā—the super soul, iti—as, bhagavān—the Supreme Lord, śabdyate—is called

Translation

The knowers of the absolute reality say that the knowledge of the absolute reality of the one without a second is called *Brahman*, the super soul and the Supreme Lord.

So it is clear from this comprehensive and concise explanation that there is no necessity for any further speculation. In addition to this it can be seen in many authorised śāstras there are specific references to echelons higher than *Brahman*. In the Bhagavat-Gita we find reference to paramātmā as well as Param Brahma and in whatever places Śaṅkarācārya used the word ātmā to convey his opinions and denote its relationship to *Brahman* we have ascertained that Paramātmā or Param *Brahman* as being more authentic in indicating the Supreme. Moreover no where is there to be found in any Sāṃhita, Purana, Upaniṣad or śāstra in all of Vedānta any use whatsoever of the word *Bhagavān* with any prefix in front. It does not exist and so no one will ever find a statement such as Param Bhagavān or the like. So from this it can be clearly discerned that Bhagavān is synomous with the Supreme Personality of Godhead and as an eternal ontology and the most highest manifestation of divinity. *Brahman* and its ontology is not self sufficient it is factually dependent upon the existence of the Supreme Personality of Godhead Lord Kṛṣṇa Himself.

In the Vedānta-sūtra, Śrīla Vyāsadeva wrote "āthato brahma jijñāsa". This Brahma is the *Brahman* and is referring specifically to the Supreme Personality of Godhead Lord Kṛṣṇa and not the indistinct, attributless, unqualitative *Brahman* as postulated by Śaṅkarācārya's māyāvādī hypothesis. Śaṅkarācārya propounds that his *Brahman* has energy potency. If this is so then where is his *Brahmans* power to create, preserve and destroy? What is his *Brahmans* organized system? How is his *Brahman* using this system for accomplishing this? Śaṅkarācārya also postulates that when his *Brahman* descends to the platform of human being then this *Brahman* only then gets the attributes of

creation, preservation and destruction. At that time his *Brahman* no longer remains as *Brahman* but becomes a victim of *māyā* and subjected to being controlled by the laws of the material existence. This is a principle axiom of *māyāvāḍism*. This is total illusion at its best. It is a fallacy and a travesty and concocted ideas of this sort with no *śāstra* support label one as *māyāvāḍī*. No one no matter how illustrious they might appear are factually a spokesman of *Brahman*. They are only cheaters purposely deceiving for their own designs. So to analyse and expose their fraudulence we have given this extract from Śrīla Vyāsadeva's *Vedānta-sūtra* 3/2/3 beginning *māyāmatraṁ tu kārtsyena*. This sloka was interpolated by Śaṅkarācārya to deceive the foolish and to advance his *māyāvāḍī* hypothesis, but by strong *śāstric* rebuttals we have shown the fallacy and futility in his attempts to make *māyāvāḍism* anything more than a temporary situation and never eternal. Vaiṣṇava Vijaya!

Crystal Clear Refutation of Any Impersonalism of the Supreme Lord Kṛṣṇa

Although Śaṅkarācārya strove mightily to uproot the imperishable Bhāgavata Dharma he still was unable to negate the personal aspect of the Lord and His manifestation of *arca vigraha* in deity worship. This was because of Vedic knowledge. The knowledge of the Vedas was carefully preserved in the hearts and minds and writings of the four authorised *sampradāya*'s and thus it was not possible for it to be destroyed. He was not even remotely successful in eradicating the knowledge found in authorised *śāstra*. The imperishable Vedic culture insures its own eternity by the timeless and perfect knowledge revealed by Śrīla Vedavyāsa and the bonafide *ācārya*'s in the disciplic succession from one of the four authorised *sampradāya*'s. In Śrī Caitanya Caritāmṛta, Madhya-III, chapter 20, sloka 157 it is explained thus:

ज्ञान योग भक्ति तिन साधनेर वशे ।

ब्रह्म आत्मा भगवान् त्रिविध प्रकाशे ॥ १४० ॥

jñāna yoga bhakti—tina sādhanera vaśe
brahma ātmā bhagavān—trivīdha prakāśe

jñāna—knowledge, yoga—mystic power, bhakti—devotional service, tina—three, sādhanera—the processess of spiritual life, vaśe—under the control, brahma—*Brahman*, ātmā—individual paramātmā, bhagavān—the Supreme Lord, tri-vidha prakāśe—three types of manifestations

Translation

Knowledge, mystic power and devotional service are the three processes for understanding spiritual life under the control of the *Brahman*, individual soul and the Supreme Lord which are the three manifestations.

So *Brahman* according to the absolute authority of Śrīmad Bhāgavatam is fully accepted as being a manifestation of the absolute truth along with Paramātmā which is known as the super soul within every living entity and Bhagavān which is exclusively indicative of the Supreme Lord Kṛṣṇa. Now as futher conclusive proof we will give irrevocable evidence regarding the nature of Bhagavān, Paramātmā and *Brahman* from three different bonafide sources of authorised śāstra.

To clarify the proceedings and put all the evidence in the proper perspective we will first testify as our opening statement a qualitative sloka from *Brahma-saṁhitā*, chapter five, sloka one below:

ईश्वर परमः कुष्ण सच्चिदानन्द विग्रहः ।

अनादिरादिर्गोविन्दः सर्वकारण कारणम् ॥ १४१ ॥

*īśvara paramaḥ kṛṣṇa sac-cid-ānanda vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*

īśvaraḥ—controller, paramaḥ—supreme, kṛṣṇa—Lord Kṛṣṇa, sat—eternal, cit—absolute knowledge, ānanda—absolute bliss, vigrahaḥ—whose form, anādiḥ—without beginning, ādiḥ—the origin, govindaḥ—Lord Govinda, sarva-kāraṇa-kāraṇam—the cause of all causes

Translation

Kṛṣṇa who is known as Govinda is the supreme controller. He has an eternally blissful spiritual body and He is the origin of all without any beginning and the cause of all causes.

So from this very ancient Sanskrit text from Brahma-saṁhitā we can see that Lord Kṛṣṇa is the foundation and source of all that there is and that He is also known by the name Govinda.

Now we shall give appropriate evidence regarding Kṛṣṇa's exclusivity as Bhagavān from Śrīmad Bhāgavatam, Canto one, chapter three, śloka 28 given below:

एते चांश कलाः पुंसः कृष्णस्तु भगवान्स्वयम् ॥ १४२ ॥

ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam

ete—these, ca—and, aṁśa—plenary portions, kalāḥ—expansions of, puṁsaḥ—incarnations, kṛṣṇas—Lord Kṛṣṇa, tu—but, bhagavān—the Supreme Personality of Godhead, svayam—Himself.

Translation

All of the incarnations are plenary portions or expansions of the plenary portions but Lord Kṛṣṇa is the Supreme Personality of Godhead Himself.

Bhagavān applies exclusively to the Supreme Lord Kṛṣṇa

Now we shall give substantiated evidence regarding Kṛṣṇa's manifestation of Paramātmā from Śrī Caitanya Caritāmṛta, Madhya-līlā, chapter 20, śloka 161 given below:

परमात्मा येज्जो तेज्जो कृष्णेर एक अंश ।

आत्मार आत्मा हय कृष्ण सर्व अवतंस ॥ १४३ ॥

paramātmā yejho tejho kṛṣṇera eka aṁśa
ātmāra ātmā' haya kṛṣṇa sarva-avataṁsa

paramātmā—the super soul, yejho—who, tejho—He, kṛṣṇera—Lord Kṛṣṇa, eka—one, aṁśa—plenary portion, ātmāra—of the soul, ātmā—the individual soul, haya—is, kṛṣṇa—Lord Kṛṣṇa, sarva—of everything, avataṁsa—source

Translation

The supersoul is the plenary portion of the Supreme Lord Kṛṣṇa and it is He who is with the individual soul in the heart for Lord Kṛṣṇa is the original source of everything.

Now we shall give conclusive evidence concerning Kṛṣṇa's aspect of *Brahman* from *Brahma-saṁhitā*, chapter five, sloka 40

यस्यप्रभा प्रभवतो जगदण्ड कोटि
कोटिष्वशेष वसुधादि विभूतिभिन्नम् ।
तद्ब्रह्म निष्कलमनन्तमशेषभूतं
गोविन्दमादिपुरुषं तमहं भजामि ॥ १४४ ॥

*yasya prabhā prabhavato jagad-aṇḍa-koṭi
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-puruṣam tam aham bhajāmi*

yasya—of whom, prabhā—the effulgence, prabhavataḥ—one who excels in power, jagat-aṇḍa—of universes, koṭi-koṭiṣu—in millions and millions, aśeṣa—unlimited, vasudhā-ādi—with planets and other manifestations, vibhūti—with opulences, bhinnam—becoming variegated, tat—that, brahma—*Brahman*, niṣkalam—without parts, anantam—absolute, aśeṣa-bhutam—fully complete, govindam—Govinda, ādi-puruṣam—the original primordial Lord, tam—Him, aham—I, bhajāmi—worship

Translation

I worship Govinda, the original primordial Lord, who is endowed with great power. His glowing effulgence is the non-dualistic *Brahman*, which is absolute, fully complete and unlimited and which manifests innumerable planetary systems with variegated opulences in millions and millions of universes.

In Śrī Caitanya Caritāmṛta, Ādi-līlā, chapter two, sloka 15 we also find confirmation of this below:

कोटी कोटी ब्रह्माण्डे ये ब्रह्मेर विभूति ।
सेइ ब्रह्म गोविन्देर हय अङ्गकान्ति ॥ १४५ ॥

*koṭi koṭi brahmāṇḍe ye brahmera vibhūti
sei brahma govindera haya aṅga-kānti*

koṭī—tens of millions, koṭī—tens of millions, brahma-aṇḍe—in universes, ye—which, brahmera—of *Brahman*, vibhūti—opulences, sei—that, brahma—*Brahman*, govindera—of Govinda, haya—is, aṅga-kānti—bodily effulgence

Translation

The opulence of the *Brahman* is spread throughout tens and tens of millions of universes. That *Brahman* is but the bodily effulgence of Govinda.

So from this it can be understood that factually there is no actual question of any impersonal aspect of the Lord; but one must have the proper understanding and the intelligence to apply it. Just as the rays of the sun in a secluded place can be understood to be sunlight even though the sun itself is not seen. In the same way one situated in correct knowledge can understand that what appears to be the impersonal *Brahman* is factually the shining effulgence of the Supreme Lord Kṛṣṇa who is known as Govinda. One might speculate and try to understand how this can be possible; but we can take an example right here on earth. Although according to modern science the sun is 93 million miles away from us and looks no bigger than a ball in the sky, it is able to illuminate the entire earth and causes countless of variegated things to exist and grow. Its light travels at a speed of 186,000 miles per second and it gets hot enough at some places to boil water. So if the sun is able to manifest these opulences just by following its natural progression then certainly the Supreme Personality of Godhead is able to manifest opulences infinitely greater and even more phenomenal and wonderful. Vaiṣṇava Vijaya!

Śaṅkarācārya's Own Birth Falsifies His Claim Dreams Are False

Śaṅkarācārya promulgated the postulation that this phenomenal world is false and the creation is also false. The creation and the world is māyā or illusion, like a dream. As a dream is an unreal expression of something imaginary; this world and the creation is also an unreal expression of something imaginary and everyone is in the clutches of illusion experiencing this dream as a reality. When a person dreams of past or present or future these concepts are dissolved once one awakens and in

the same way when one awakens to the knowledge of *Brahman* then this life also ceases to exist being false and illusory. This is preaching as propounded by Śāṅkarācārya.

What is exceedingly unreasonable to us is how Śāṅkarācārya was able to ignore the fact that even a living entity caught in the clutches of illusion has a factual reality in the existence of the soul. Where ever there is creative propensity and potency the Supreme Lord is present in His paramātmā aspect within the heart of every living entity. Being transcendently situated paramatāmā is above and beyond any and all material conceptions, mundane or esoteric. Living entities are all part and parcel of the Supreme Lord and eternally connected due to the presence of the supersoul known as paramātmā situated within the heart of every living entity. It is this eternal spark of divinity that is the essence of existence and which accompanies the jiva life after life. For matter to change and transform as well as for dreams to foreshadow the future is hypothetically possible. That is why many dreams actually do portend reality and the quality of volitional truth can be diagnosed as the determining factor or there can even be a transmission received from a higher reality as was the case in Śāṅkarācārya's birth. In the *Majjhima Nikāya* and other well documented biographies of Sakya Singha Buddha it is related that a heavenly being appeared in a dream to Sujātā, the daughter of the village chief and ordered her to give food to him which saved him from leaving his mortal coil. Another example of this reflected in western tradition is in the Bible of the Christians, where in the book of Matthew, chapter one, verse 20, Joseph was told in a dream by a heavenly being to protect his wife Mary as she was soon to have a son and that it was to be named Jesus.

We find it remarkable that although Śāṅkarācārya postulated the theory of an illusory, dreamlike world his followers in their biographies of him give conclusive evidence substantiating that dreams can indeed be real. As we have referred to earlier, Śāṅkarācārya's mother being a fallen woman and degraded in her society due to becoming pregnant from an illicit connection designed to commit suicide as her only recourse. In a dream her father was given the directive not to allow her to do so as Śiva was residing in her womb preparing to take birth. Awakening from his sleep he immediately went to his daughter took the necessary precautions and shortly after Śāṅkarācārya safely took birth.

This extract from Śaṅkarācārya's many biographies written by his loyal followers does not add any credence to his claims that dreams are false and certainly it must be also admitted the impossibility of every dream being false. Furthermore anything that is factually false would not be able to even actually appear in a dream as its condition would not be able to be conceived or imagined from the subconscious state. For example one may dream that one is cooking food over a fire or taking a shower under some water; but one would find it quite difficult to construct for example a dream of cooking food over some snow or taking a shower in a fire in their subconscious sleep state because these things are veritably false. Transmissions from divine sources beyond this world appear through the medium of dreams. In the sleep state the mental consciousness is in a locked neutral position allowing the innate spiritual consciousness to assume its natural preserving influence. As in the case of trance, clairvoyance or other mediumistic enterprises of this nature there is always some remnant of mental activity involved and the individual must make an effort; but in a dream the transmission is only dependent upon the desire of the divine will. A dream comprises the inner visions of the soul, the psyche, the consciousness and the intelligence which manifest themselves sometimes in the form of a dream; but when the divine will desires to enter into one's dream then this is accomplished without any effort on the part of the living entity. The Lord's primary potency in the material worlds Mahāmāyā and even Yogāmāyā initiates creative force deep within the consciousness of the living human entities. In the Kurma Purāṇa it is explained that the Lord reveals the dream creation to the soul and it is also the Lord who conceals it from the soul.

So in conclusion we have given evidence and proved beyond a reasonable doubt that dreams can indeed can be real and not irrevocably false as Śaṅkarācārya attempted to propound. Vaiṣṇava Vijaya!

Śaṅkarācārya's Quotations From Bhagavat-Gītā Nullifies His Hypothesis

In his commentary on Vedānta-sūtra known as Śariraka-bhaṣya, Śaṅkarācārya interestingly enough quoted some slokas from Bhagavat-Gītā while commentating on the Vedānta-sūtra verse

1/2/5 beginning *śabda viś sāt*. Noting this very unusual inconsistency by Śaṅkarācārya way back in the 1200's A.D., the founder-ācārya of the Brahmā Vaiṣṇava Sampradāya, Madhvācārya in his illustrious treatise "Śrī Tattva-muktāvalī, verse 59 wrote as follows:

स्मृतेश्च हेतोरपि भिन्न आत्मा
नैसर्गिकः सिध्यति भेद एव ।
न चेत्कथं सेवकसेव्यभावः
कण्ठोक्तिरेषा खलु भाष्यकर्तुः ॥ १४६ ॥

*smṛteś ca hetor api bhinna ātmā
naisargikaḥ sidhyati behda eva
na cet katham sevaka-sevya-bhāvaḥ
kaṇṭhoktir eṣā khalu bhāṣyakartuḥ*

smṛteḥ—from Vedic scriptures, ca—also, hetoḥ—because, api—also, bhinnaḥ—different, ātmā—the individual soul, naisargikaḥ—by nature, sidhyati—is demonstrated, behdaḥ—difference, eva—indeed, na—not, cet—if, katham—how, sevaka—of the servant, sevya—and the served, bhāvaḥ—the conception, kaṇṭha—from the throat, uktiḥ—statement, eṣā—this, khalu—indeed, bhāṣyakartuḥ—from Śaṅkarācārya's commentary on Vedānta-sūtra

Translation

In his commentary on Vedānta-sūtra, Śaṅkarācārya also quoted verses from Vedic scriptures that demonstrated the nature and the difference between the Supreme Lord and the individual soul. Indeed if Śaṅkarācārya did not accept this conception then how could he utter this statement.

The Vedic scripture that Śaṅkarācārya quoted from in his commentary confirming this was the Bhagavat-Gītā, chapter 18, sloka 61 as given below:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १४७ ॥

*īśvaraḥ sarva-bhūtānāṃ hṛd-deśe'ṛjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

īśvaraḥ—the Supreme Lord, sarva-bhūtānāṃ—of all living entities, hṛd-deśe—in the location of the heart, arjuna—Arjuna, tiṣṭhati—resides, bhrāmayan—directing the movements, sarva-bhūtāni—all living entities, yantra—vehicle, ārūḍhāni—being so placed, māyayā—by the external illusory energy

Translation

The Supreme Lord is situated in the heart of every living entity, O' Arjuna, and is directing the movements of all living entities, who are placed as on a vehicle of the external illusory energy.

So it is very ironic that Śāṅkarācārya although obviously recognizing the supra-mundane and autocratic majesty of the Supreme Lord and quoting this sloka which specifies in no uncertain terms the clear and precise distinction between the Supreme Lord and the living entities; because it so completely contradicts his own māyāvādī hypothesis that the living entities and the Supreme Lord are one.

What is even more surprising is that Śāṅkarācārya also quoted again from Bhagavat-Gītā, chapter 18, sloka 62 which describes the appropriate action that every living entity must embark upon for the ultimate spiritual salvation as given below:

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादत्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १४८ ॥

*tam eva śaraṇaṃ gaccha sarva-bhāvena bharāta
tat prāsādat parāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam*

tam—unto him, eva—certainly, śaraṇaṃ—surrender, gaccha—go, sarva-bhāvena—in all respects, bharāta—O' descendant of Bharāta, tat-prāsādāt—by his grace, parāṃ—supreme, śāntiṃ—peace, sthānaṃ—abode, prāpsyasi—you will get, śāśvatam—eternal

Translation

O' descendant of Bharata certainly surrender unto Him completely for by His grace you will attain supreme peace and the eternal abode.

So both these slokas reveal that contrary to what Śaṅkarācārya may have propounded in his *māyāvādī* hypothesis he was clearly aware that the Supreme Lord and the living entities are eternally different and that the factual path to salvation was complete surrender to the Supreme Lord Kṛṣṇa. Vaiṣṇava Vijaya!

Śaṅkarācārya's Instruction Negates His Postulations of Impersonalism

There is a well documented sloka that Śaṅkarācārya spoke to his disciples prior to his infamous demise in a boiling cauldron of oil. We are giving this sloka below:

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले नहि नहि रक्षति ढुकुञ्करणे ॥ १४९ ॥

*bhaja govindam bhaja govindam bhaja govindam mūḍha-mate /
samprāpte sannihite kāle nahi nahi rakṣati ḍukṛṇ-karaṇe*

bhaja—worship, govindam—Govinda, bhaja—worship, govindam—Govinda, bhaja—worship, govindam—Govinda, mūḍha-mate—you fools, samprāpte—arrives, sannihite—placed, kāle—when the time, nahi—will not, rakṣati—protects, ḍukṛṇ-karaṇe—gramatical suffixes and prefixes.

Translation

You fools, all your grammatical word jugglery will not protect you when the time of death arrives; so just worship Govinda! Worship Govinda! Worship Govinda!

Govinda is a confidential name of the Supreme Lord Kṛṣṇa. It was first revealed in the *Brahmā Saṁhitā* at the very beginning of creation of this material universe. One of the main verses continuous throughout the "*Brahmā Saṁhitā*" is "*govindam ādī-puruṣam tam aham bhajāmi*" which translates I worship Govinda the primordial Lord. For Śaṅkarācārya to be aware of this confidential name of the Lord factually reveals Śaṅkarācārya's true position as an incarnation of Śiva, the auspicious one who is

eternally the greatest servitor of the Lord. In his *Gītā-bhāṣya*, Śāṅkarācārya also instructs his followers correctly regarding the second expansion of the Supreme Lord Kṛṣṇa known as Lord Nārāyaṇa. He states: "*nārāyaṇa paro'vyakatāt*" which translates that Lord Nārāyaṇa is superior to the material creation. So from these examples it is clear that although Śāṅkarācārya was executing his service by preaching his māyāvādī hypothesis he himself was factually well aware of the actual tattva. Vaiṣṇava Vijaya!

Dvibidha, Māyā, Chāyā and Pratibimba Concepts Analysed

Born out of the illusory energy of the Supreme Lord the material existence in this world of metamorphosis is but a shadow of an image that is reflected from the spiritual world of Vaikuṇṭha.

The meaning of *dvibidha* is two fold indicating the difference between the Supreme Lord and the living entities as well as the difference between the eternal spiritual worlds and the temporal material worlds. They are clearly not one as māyāvādism propounds. The meaning of *māyā* is illusion. The word *māyā* is indicative of both *Yogamāyā* and *Mahāmāyā* and in the scriptures there is frequent use of the word *māyā*. It was not Vedavyāsadeva's desire that both *Yogamāyā* and *Mahāmāyā* should be grouped together in the same category and regarded as one. The meaning of *chāyā* is shadow and in the Vedas and the Upaniṣads, *Mahāmāyā* is described as being the shadow of *Yogamāyā*. A shadow has the ability to indicate the existence of an object and also the shape and form of an object but it is unable to reveal the essence and qualities of the object. The meaning of *pratibimba* is reflection and *Mahāmāyā* is also a distorted reflection of *Yogamāyā* as well. Now a reflection of a candle in a mirror may also give simulate light but it does not have the potency to light another candle. The reflection of an object as well as the shadow of an object are not the same as the object itself. If one sees the reflection of a gold bar through a mirror is one able to gain anything by it? Although a shadow or a reflection is inseparable from its original object and may appear to be real to the unintelligent and misinformed it can give no actual benefit and its value is negligible.

According to śāstra Yogamāyā is an inseperable energy potency of the Supreme Lord and thus on the transcendental platform; but Mahāmāyā does not possess this inseperateness and in fact is limited solely to the material platform of existence. This we clearly showed in our deliberations of the Vedānta-sūtra sloka 3/2/3 beginning "*māyāmatraṁ tu kārtsnyena anabhiṣyakta svarūpa taḥ*" to show that the total manifestation is not fully revealed in this material existence. The prefix *abhi* which means totally confirms this. As a black cows shadow and a white cows shadow are indistinguishable from each other and it is impossible to determine which is which; in the same way it is also impossible to differentiate between Mahāmāyā and Yogamāyā.

So in this way there may appear to be some resemblance and similarity between Yogamāyā and Mahāmāyā but they are not synonomous and factually speaking are on two different platforms. The chaos, confusion and counterfeit nature of this present world with all its accompanying problems and evils in the material existence is under the direct control of Mahāmāyā. It can never give even a distorted or imitative vision of the spiritual worlds of Vaikuṇṭha and beyond and if anyone is foolish enough to think to the contrary would be concrete evidence that one was under the influence of māyāvādisim and controlled by māyā. The example of the black cow and the white cow clearly illustrates this point. Śaṅkarācārya in order to avert descrepancies and be sucessful in establishing his māyāvādī hypothesis classified both Yogamāyā and Mahāmāyā as one and the same although he understood their fundamental as well as esoteric differences. By fabricating this fraudulent action immense misgivings and detriment were wrought in this world.

Śaṅkarācārya also postulated that *chāyā* or shadow and *pratibimba* or reflection are one and the same. But in this regard we can give evidence that this postulation is false as well. There falls no shadow of the moon on the river but there can be a reflection of the moon on the rivers waters. If the river has ripples then the reflection of the moon on the rivers waters will have ripples; but only the unintelligent and misinformed will believe that the moon has ripples on itself as well. As we have examined before if two cows are walking in the sun there shadows are also moving with them but if both stop to eat some grass their shadows will also stop. But this is not the case in regards to reflection. So in conclusion it can be determined by

the evidence presented that shadow and reflection are actually not one and the same as Śāṅkarācārya so vigourously propounded although both are factually situated at the feet of illusion. Vaiṣṇava Vijaya!

Four of the Six Philosophies of India Are Actually Athiestic

Māyāvādīs must be definitively included within the category of athiests because they do not accept that the eternally omnipotent and transcendental Supreme Lord has a form. This may lead other athiests to consider māyāvādīs as comrades in arms. In the same way other athiests may conceive Śāṅkarācārya, the founding fabricator of māyāvādism as being of the same ilk as well. Now there are many different types of athiests but one common denominator that they all possess is that they do not believe in the existence of a Supreme Lord.

Language represents communication and linguists have defined the different forms of thought as classic, epic, impressionistic, archaic, etc.; but they all fulfill their primary purpose and that is that they are a medium for exchange of thought. The exact linguistic meaning of atheist according to the Oxford English Dictionary is one who believes that God does not exist. The agnostics are also athiests for they believe only in the material phenomena. The exact linguistic meaning of agnostic according to the Oxford English Dictionary is one who believes that nothing can be known about the existence of God. So whether one takes the view that God does not exist or the view that nothing about God can be known the result is nevertheless identical and His existence is denied. Māyāvādism which is the focus of this humble treatise is basically confined within the boundaries of Mother India but athieism and agnosticism are unfortunately formidably situated all over the world.

Even among the six philosophies of India we find that four of them have all the fundamental elements of atheism and are actually athiestic. The Sāṅkhya philosophy fostered by the athiest Kapila Muni does not accept a Supreme Lord as the cause of anything but instead submits that material nature itself is the cause of the cosmic manifestation. The Nyāya philosophy of Gautama postulates that the atom and not any Supreme Lord is the cause of the cosmic manifestation. The Vaiśeṣika philosophy of Kaṇāda concludes there is no Supreme Lord as well and

that only a combination of different atoms is the cause of the cosmic manifestation and the *māyāvādī* speculators headed by Śāṅkarācārya hypothesize that the Supreme Lord is non-existent and that the impersonal *Brahman* is the sole cause of the cosmic manifestation. So these four philosophies categorically deny the existence of the Supreme Lord based on their individual speculative and fallacious arguments. The other two Indian philosophies, namely the *Mīmāṃsaka* philosophy propounded by Jaimini and the mystic yoga system prescribed by Patañjali do accept that there is in fact a Supreme Lord; but the *Mīmāṃsaka*'s avow that the Lord is under the control of the fruitive activities of the living entities and the followers of Patañjali avow that the Lord can be realized in a variety of forms once one is self-realized by the process of yoga.

Śrīla Vyāsadeva seeing the inherent flaws in all the six philosophies and understanding that a living entity would not be able to realize the Absolute Truth and thus would never be able to attain the Supreme Lord Kṛṣṇa from any of those platforms; rectified and harmonized all the six in His eternal treatise *Vedānta-sūtra* as revealed in Śrī Caitanya *Caritāmṛta*, *Madhya-līlā*, chapter 25, verse 53 below:

छयेर छय मत व्यास कैला आवर्तन ।

सै सब सूत्र लाजा वेदान्त वर्णन ॥ १५० ॥

chayera chaya mata vyāsa kailā āvartana
sei saba sūtra lañā 'vedānta varṇana

chayera—of the six philosophers, *chaya mata*—of the six different theses, *vyāsa*—Śrīla Vyāsadeva, *kailā āvartana*—analyzed fully, *sei*—that, *saba*—all, *sūtra*—the codes, *lañā*—taking, *vedānta*—of *Vedānta-sūtra*, *avarṇana*—summarized them

Translation

After fully analyzing the six philosophical theses, Śrīla Vyāsadeva summarized them all in the codes called *Vedānta-sūtras*.

So it should be clearly understood and appreciated that Śrīla Vyāsadeva with great care and attention, precisely and concisely

constructed His Vedānta-sūtra in such a way as to be the blueprint for future generations for all times in regards to the correct interpretation of the six philosophies in a way which is not contradictory but harmonious with the supreme absolute truth.

The Buddhists followers of Sakya Singha Buddha must also be classified as athiests as well as they do not accept the supreme authority of the Vedas. In the Sanskrit Lexicon, Sabdakalpadruma printed in 1850 saka in Bengali and also printed in Sanskrit and Hindi script by Kāśī Chowkhamba publishers of old books classified athiests as six types excommunicating them from the category of theists: 1) Madhyamika, 2) Yogachar, 3) Shoutrantik, 4) Baibhashik, 5) Charbak, 6) Digambar, these six are all māyāvādī as well.

The Buddhist book "Amarakośa" by Amarasingha is circulated all throughout India. In his Svargabarga part on line 225 he writes that those who have only false sight are athiests. If all existing things are false or an attempt is made to prove them false this is athieism. Where there is God there is no nescience. The māyāvādīs are spewing out there blitherings stating that the universe is false, the universe is an illusion, the universe is unreal. Those who do not believe in life after death. Those who do not believe that the soul is eternal. Those who do not believe in reincarnation. This is the fundamental flaw in even the thiest religions outside the Vedic arena because they are basing there premises on speculative logic, concocted reasoning and emotional sentiment. The information found in their holy books be it the Bible of the Christians, the Koran of the Muslims, the Talmud of the Hebrews or the Prajñānpāramitā of the Buddhists have been compiled by living entities not cognizant of the absolute truth and thus they are not able to convey the essence of spiritual knowledge in their scriptures. These scriptures of the above mentioned four religions being never factually situated on the transcendental platform are not of an eternal nature and the answers in these scriptures to many questions have changed over the centuries and are contradictory to the conclusions of the past.

If an intelligent, serious and unbiased seeker of truth were to do an analysis of the afore mentioned holy books of the four religions and make a comparative study between the four and the Bhagavad-Gītā from a purely scholarship point of view this fortunate soul would be very much benefited by the quality and quantity of pure, unadulterated spiritual knowledge available

practically as well as conceptually. The transcendental Bhagavad-Gītā is eternal and it is without a doubt the panacea for spiritual knowledge in the material existence because it is the foundation and very essence of all religiosity.

The athiests say that God does not exist. Śāṅkarācārya said that God is formless, indistinct, attributeless without any qualities. Is this not also atheism at its apex? All negations Śāṅkarācārya reserved for the Supreme Lord without compunction and thus his māyāvādī hypothesis was the most heinous of them all. But even though this was the case māyāvādīs are still not considered untouchables as is the case of the meateating mleecha and yavana Christians, Muslims, Buddhists and Hebrews who are all most certainly considered to be untouchable. The varna-aśrama classes of India will not have any social dealing with any of them.

The respect for life and all that life contains in conjunction with the conscious commitment not to violate any form of life is a fundamental and primary prerequisite for spiritual attainment. The development of the human species is purely a matter of development of consciousness and not dependent upon the experimental tinkering of a technological bureaucracy as many would proclaim.

Any religion, society, culture or civilization that has not at least attained the platform of vegetarianism as a basic tenet of everyday life should be understood as being pagan, primitive and extremely unevolved irregardless of any so called advancements in modern technology. Solar energy which is clean, safe and free for everyone could have been easily been perfected and supplied to everyone in the world for little or no charge; but instead great, great effort was endeavored to split the atom and thus nuclear bombs and nuclear energy were produced which is hazardous, costly and polluting and is an infinitely far more complicated and difficult process.

Although the British imperialists exercised their power over India for many centuries still the lowliest sudra sweeping the streets still considered the English as untouchable and lower than himself. In fact it was only the untouchable classes outside of varna-aśrama in India that looked up to the British and were thus rewarded by the powers that be. Śāṅkarācārya attempted to derive his arguments from the Vedas and Upaniśads and even though he deviously distorted them in his māyāvādī hypothesis it still had some degree of Vedic foundation.

Mahādeva Śiva is known as Paśūpatinath the protector of those acting like animals and Bhutanath the protector of the ghosts. Śāṅkarācārya is an incarnation of Śiva's and this is why māyāvādism which is the religion those acting like animals and living like ghosts is being preached. If māyāvādism is not thwarted the golden epoch of Satya yuga will not manifest itself and there will be no peace for any living creature. The only recourse for this earth in its ailing condition is through the magnanimous efforts of the Vaisnavas. They are the only ones who are compassionate enough and they are the only ones who have the spiritual potency to avert this catastrophe and neutralize the onslaught of māyā in kali yuga. Vaiṣṇava Vijaya

Viṣṇu Incarnation Kapiladeva's Clarifications in Śrīmad Bhāgavatam

In Śrīla Madhvācārya's very informative book regarding māyāvādism, entitled "Śrī Tattva-muktāvalī" we find some very compelling evidence given directly from the lotus mouth of Viṣṇu incarnation Kapiladeva. This Kapiladeva which we are talking about is an incarnation of Viṣṇu and should not be considered in any way to be the same as the athiest Kapila Muni who concocted theories which are contrary to the Vedas. The Viṣṇu incarnation Kapiladeva taught the original Sāṅkhya system of philosophy to Brahmā, the demigods, the Rṣis, Bhṛigu and other select sages and munis as well as to Āsuri and it was in full accordance and harmony with the teachings of the Vedas. Although the athiest Kapila Muni also taught a concocted doctrine he called sāṅkhya, he taught it to a different disciple named Āsuri and it was full of faulty logic, inaccurate reasonings and bad arguments and is totally opposed to the teachings of the Vedas. The Viṣṇu incarnation Kapiladeva who was given great respect and glorified in the Śrīmad Bhāgavatam and the Bhāgavad-Gītā appeared as the Son of Kardama Muni and Devahuti while the infamous, athiest Kapila Muni being a mortal human being was born in the family of Agnivaṁśa.

Now what Śrīla Madhvācārya revealed in Śrī Tattva-muktāvalī, verse 87 is given below:

भूतेन्द्रियान्तः करणात्प्रधानाञ्
जीवाभिधानादपि भिन्न आत्मा ।

इतीरितोऽभेदरते तृतीय
स्कन्धे पुरस्तात्कपिलेन मातुः ॥ १५१ ॥

*bhūtenadriyāntaḥkaraṇāt pradhānāḥ
jīva-abhidhānād api bhinna ātmā
itīrito bheda-rate tṛtīya
skandhe purastāt kapilena mātuh*

bhuta—the five gross elements, indriya—the senses, antaḥkaraṇāt—from the mind, intelligence and false ego, pradhānāt—from the unmanifested modes of material nature, jīva-abhidhānāt—from the individual spirit soul, api—also, bhinnāḥ—different, ātmā—the Supreme Lord, iti—thus, īritāḥ—explained, abheda-rate—o' māyāvādīs, tṛtīya—in the third, skandhe—canto, purastāt—formerly, kapilena—by Kapiladeva, mātuh—to His mother

Translation

O' māyāvādīs in the third canto of Śrīmad Bhāgavatam, Kapiladeva formerly explained to His mother that the Supreme Lord is eternally different from the individual spirit soul and eternally different from the five gross material elements, the five material senses, the mind, the intelligence and the false ego.

Here we find that Viṣṇu incarnation Kapiladeva has categorically examined a very crucial point of contention for the impersonalists and one in which our prosecution will use as evidence to again disprove the credibility of all māyāvādīs. First we find in Śrīmad Bhāgavatam, Canto Three, chapter 25, sloka 13 below:

श्री भगवानुवाच
योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे ।
अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च ॥ १५२ ॥

*śrī bhagavān uvāca
yoga ādhyātmikah puṁsāṁ mato niḥśreyasāya me
atyantoparatir yatra duḥkhasya ca sukhasya ca*

śrī bhagavān—Kapiladeva, uvāca—spoke, yogaḥ—the yoga system, ādhyātmikah—relating to the soul, punsām—of living entities, mataḥ—is approved, niḥśreyasāya—for the ultimate benefit, me—by Me, atyanta—complete, uparatiḥ—detachment, yatra—where, duḥkhasya—from distress, ca—and, sukhasya—from happiness, ca—and

Translation

Kapiladeva said, the yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entities and which causes detachment from all happiness and distress is complete and is approved by me.

Here it is revealed in Śrīmad Bhāgavatam in no uncertain terms that without question there is a definitive difference fundamentally as well as esoterically between the Lord and the individual soul that bestowing the highest good is in the living entities best interest to understand.

Next we find in Śrīmad Bhāgavatam, Canto Three, chapter 29, sloka 36 as given below:

एतद्भगवतो रूपं ब्रह्मणः परमात्मनः ।
परं प्रधानं पुरुषं दैवं कर्म विचेष्टितम् ॥ १५३ ॥

*etat bhagavato rūpaṁ brahmaṇaḥ paramātmānaḥ
param pradhānaṁ puruṣaṁ daivam karma-vicēṣṭitam*

etat—this, bhagavataḥ—the Supreme Lord, rūpaṁ—form, brahmaṇaḥ—of the *Brahman*, parama-ātmānaḥ—of Paramātmā, param—transcendental, pradhānaṁ—foremost, puruṣaṁ—personality, daivam—spiritual, karma-vicēṣṭitam—whose activities

Translation

The Supreme Lord who has a transcendental form is the foremost personality and is known as *Brahman* and Paramātmā and whose activities are all spiritual.

And lastly in Śrīmad Bhāgavatam, Canto Three, chapter 32, sloka 29 we find as given below:

यथा महानहंरूपस्त्रिवृत्पञ्च विधः स्वराट् ।

एकादशविधस्तस्य वपुरण्डं जगद् यतः ॥ १५४ ॥

*yathā mahān ahaṁ-rūpaś tri-vṛt pañca-vidhaḥ svarāt
ekādaśa-vidhas tasya vapur aṇḍam jagad yataḥ*

yathā—as, mahān—the total material energy, ahaṁ-rūpaḥ—the false ego, tri-vṛt—the three modes of material nature, pañca-vidhaḥ—the five material elements, sva-rāṭ—the individual consciousness, ekādaśa-vidhaḥ—the eleven senses, tasya—of the living entity, vapuḥ—the material body, aṇḍam—the brahmāṇḍa, jagat—the universe, yataḥ—from which and from whom

Translation

From the total material energy I have manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses, and the material bodies of all living entities as well as all the planetary systems in the entire universe

So adequately armed with the unequivocal explanations given in the preceeding three ślokaś directly from the lotus mouth of Viṣṇu incarnation Kapiladeva even a fledgling, neophyte devotee can wield it as a powerful sword of knowledge and intrepidly destroy the māyāvādī conception at its root sending it into oblivion. Vaisnava Vijaya!

Demonic Dimensions of Māyāvāḍism

We will now give supportive evidence and śāstric verification from the Bhagavad-Gītā. Śrī Bhagavad-Gītā is known and respected everywhere by all classess of people due to its being contained within Mahāmuni Śrīla Veda Vyāsadeva's phenomenal 100,000 śloka epic entitled Mahābharata. The Bhagavad-Gītā is the actually the essence of Māhābharata and upon the foundation of Bhagavad-Gītā only is one able to enter into the lofty and esoteric subject matters of Śrīmad Bhagavatam, the crest jewel and crowning glory of all spiritual scriptures without exception. Although the knowledge presented in the

Bhagavad-Gītā concerning the Supreme Lord, the individual soul and the living entities designation as well as relationship with the Supreme Lord is applicable to all religions, cultures and peoples and is flawless, impeccable and eternally absolute; still we see that the promulgators of demonic religions without any shame or remorse whatsoever dare to criticize even this great transcendental work.

Such blasphemers and envy mongers are imposters who insiduously attempt to usurp the eternal, pristine position of Sanātan Dharma. Although these imposters externally wear the garb of religion and appear pious by their nefarious activities it can be gleaned that they are factually demons.

Rāvaṇa stole the Māyā Sitadevi deceptively disguised as a monk and Rāmā had to terminate his existence to preserve the sanctity of religion. The demonic nature is to always try to divest the Supreme Lord of His energy potencies and māyāvādisim exemplifies this. The *Brahman* of the māyāvādī hypothesis is not only formless but indistinct and attributeless without any energy potency. It is a demonic religions natural propensity to attempt this.

We find that the other four prominent religions in this world other than Hindiusm also have succeeded in divesting the Supreme Lord of having a form, personality and tangible attributes. If one investigates the Buddhist, Christian, Hebrew and Muslim scriptures searching for anything tangible regarding the Supreme Lord one's search will not be fruitful due to the absence of even the slightest scent or faintest aroma. There is factually no tangible information regarding the Supreme Lord in any of the scriptures of these religions. The Buddhists being out and out athiests follow the theory that only the timeless void of non-existing nothingness exists as illustrated in their holy scripture Prajñānpāramitā, verse 75 where it states that the reality which is empty of the self and the essential nature of a being which is devoid of self are non-different. The Christian Bible in the book of Revalations, chapter four, verse three gives some reference that god being seated upon a throne is in appearance like a jasper stone. The Hebrew Torah states in the Book of Ezekiel, chapter one, verse 28, that the Lord had the appearance of a cloud mass on the day of a pouring rain which is blackish. And the Muslim Koran in the second sura, 138th

ayat states: that they take their color from Lord. Mohammed who dictated the Koran was a Bedouin whose color is known to be blackish. The name Allah merely means the supreme.

They divest the Supreme Lord of His potency with their illusory machinations denying His omnipotence and eternality, His omnipotence, His name, His form, His qualities and pastimes as the source of the total creation. Like a ghostly apparition which ceases to exist on a bright sunny day. The demonic also cease to exist when the light of knowledge of the Supreme Lord arises. Just as a vampire knows his power is dependent upon darkness, the demonic knowing that their power is determined by the darkness of nescience like a survival instinct always are careful to keep the living entities in the darkness of ignorance and thus they tightly control public opinion through the media, closely monitoring all contrary movements keeping all concepts of the Supreme Lord as nebulous as possible. By this strategy the factual knowledge of the Supreme Lord although available in this world for one who earnestly seeks it, is kept very far from the actual consciousness of the peoples everyday reality and as in a dream these demons give some ephemeral visions of some glorious future for pacifying the living entities natural desire to reciprocate with the Lord. In this way the people are cheated and the masses are categorically denied their constitutional position and birthright of knowing that they are part and parcel of the Supreme Lord. Lord Kṛṣṇa, Himself gives the explanation of this in Śrī Bhagavad Gītā, chapter 16, sloka five below:

दैवीसम्पद् विमोक्षाय निबन्धायायासुरी मता ।

मा शुचः सम्पदं दैवीं अभिजातोऽसि पाण्डव ॥ १५५ ॥

*daivī sampad vimokṣāyā nibandhāyāyāsūrī matā
mā śucaḥ sampadam daivīm abhijāto 'si pāṇḍava*

daivī—transcendental, sampat—nature, vimokṣayā—meant for liberation, nibandhāya—for bondage, āsūrī—demonic qualities, matā—it is considered, mā—do not, śucaḥ—worry, sampadam—nature, daivīm—transcendental, abhijātaḥ—born, asi—you are, pāṇḍava—o' son of Pandu

Translation

The transcendental qualities are conducive to liberation, whereas the demonic qualities are considered as bondage. Do not worry, O' son of Pandu for you are born with divine qualities.

The Supreme Lord Kṛṣṇa is revealing to Arjuna that demonic qualities are found in people who regard the material nature as the essence of existence. They are engaged in the illusory temporal energy. It is natural that human beings desire peace but the demonic qualities bring sorrow and nobody should aspire for it. Hiraṇyakasipu, Hiraṇyakṣa, Rāvaṇa, Kumbhakarna, Kamsa, Jarasandha were all born in the highest royal castes; yet if we analyse their lives we find that they were indeed demonic and that they performed activities that were heinously debased and degenerated.

Thus it has been said from ancient times in glorification of the Bhagavad-Gita that: "*gita su-gītā kartavyā kim anyaiḥ śāstravistaraiḥ yā srayaṁ padmanābhasya mukta padmāt viniṣṛtā*" meaning one should sing the glories of Śrī Bhagavad-Gītā which has emanated from the lotus mouth of Lord Kṛṣṇa Himself. What is the value of other scriptural sciences compared to this? It is Śrī Bhagavad-Gītā that will continue to be gloriously effulgent because it is spoken by the Supreme Lord Kṛṣṇa Himself so we can abide by it without any hesitation or reservation with one hundred percent surety. Lord Kṛṣṇa is inviting us earnestly with great seriousness how fortunate we must be. He who is our ultimate destiny, with whom lies our ultimate peace. So taking the instructions of Bhagavad-Gītā we must proceed onwards without interruption on the path of devotional piety. The dry, flavorless concoction of some formless, indistinct speculative illusory world is definitely very unattractive and distasteful for us.

Śrīla Vyāsadeva gives the key instruction that for satisfaction of the self, nectar can come from only devotional service to the Supreme Lord alone. Nothing else can deliver that transcendental taste in all of three worlds. Not yoga, not jñāni, not tapasya, nothing save bhakti. The Śrīmad Bhagavatam reveals this very nicely as follows: *āruhya kṛcchreṇa param padam tataḥ patanty adho anādṛta-śrīmad-aṅghraḥ* meaning that even after ascending with great effort to the highest abode they will fall down if they disregard the lotus feet of the Supreme Lord.

In the Bhagavad-Gītā, chapter 16, verse six, Lord Kṛṣṇa continues instructing Arjuna below:

द्वौ भूतसर्गो लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १५६ ॥

*dvau bhūta-sargau loka'smin daiva āsura eva ca
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu*

dvau—two, bhūta-sargau—created living beings, loka—in this world, asmin—this, daivaḥ—godly, āsuraḥ—demonic, eva—certainly, ca—and, daivaḥ—divine, vistaraśaḥ—at great length, proktaḥ—said, āsuram—demonic, pārtha—o' son of Pṛthā, me—from me, śṛṇu—just hear

Translation

O' son of Pṛthā, in this world there are two kinds of created beings, the divine and the demonic. I have explained to you at great length the divine qualities now hear about the demonic.

Different scriptures echo this statement as point in fact and many examples of this are prevalent. māyāvādīs certainly cannot be considered divine so the only avenue open to them is demonic. At different places in the Padma Purāṇa this point is made especially clear as is illustrated in the following quote: "*viṣṇu bhaktaḥ smrito daivaḥ āsurastad-viparyaya*" which translates that only the devotees of Viṣṇu are divine and all others are to be considered demonic. Rāvaṇa and Kaṁsa did not deign to worship Viṣṇu, to the contrary they openly opposed Viṣṇu and instead attempted to circumvent the Lord by worshiping His external illusory potency Durga-devī. She however could not save them and rejecting their worship sacrificed them without compunction. Māyāvādīs who are classified as demons along with them are always against Vaiṣṇavism. In Bhagavad-Gītā, chapter 16, sloka eight they are categorically denounced as such below:

असत्यं अप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १५७ ॥

*asatyam apratiṣṭham te jagad āhur anīśvaram
aparaaspara-sambhūtaṁ kimanyat kāma-haitukam*

asatyam—unreal, apratiṣṭham—without foundation, te—they, jagat—the cosmic manifestation, āhuḥ—is said, anīśvaram—with no controller, aparaspara—by mutual lust, sambhūtam—caused, kim anyat—there is no other cause, kāma-haitukam—it is due to lust only

Translation

The demonic say that the cosmic manifestation is unreal, without foundation and that there is no supreme controller and that it is produced of sex desire and has no cause other than lust.

So is any sane, rational and intelligent individual going to accept the māyāvādī view that mundane sexual intercourse which even dogs and hogs are able to enjoy is the cause of the cosmic manifestation. But they tactfully refrain from postulating just what could be the feminine and masculine principles involved that sexually could produce something as awesome as the cosmic manifestation. That the world appears to be unreal, dream-like and false to them is the essence of the māyāvādī hypothesis and the added hyperbole of of this unreal, false situation is from their concocted illusory position. Still they may give the argument that their philosophy is confirmed by Śaṅkarācārya's commentary known as Śarirāka Bhāṣya; but this commentary is factually a deviant concoction and not a pure commentary as it distorts and confuses the original codes that Śrīla Vyāsadeva revealed for the express purpose that there would be no confusion.

When writing a commentary if the *arthavāda* which is the explanation of purpose is omitted, or if the logic and reasoning is unseemly which is called *upapatti*; or if the *upasañhāra* or conclusion deviates from authorised śāstra, then the validity of the commentary is not to be considered valid. The purpose of any commentary is to make the original text more lucid and clear not to dilute or divest it from its original import and all that Śaṅkarācārya's, Śarirāka Bhāṣya accomplishes is that it deviates from the original conceptions that Śrīla Vyāsadeva intended to clarify in Vedānta-sūtra and degenerates them to an obtruse and abstract ideology to give credence to his māyāvādī hypothesis.

In the proceeding sloka we find the word *asatyam* which means unreal. The falsity of this world is the principle tenent of *māyāvāḍism* and the existence of the Supreme Lord is also an unreality for them. Epicurians such as Carvaka also deny the existence of a supreme creator, the universe and time itself as well. These absurd conceptions are an aberration and are all to be classified as demonic as well. *Māyāvāḍis* factually deny the existence of the Supreme Lord. They fallaciously say the Supreme Lord's potency is casual and that His preservative and destructive potencies are arbitrarily subject to chance. They also erroneously postulate that the Supreme Lord is controlled by the illusory, material energy. Śāṅkarācārya refining the illusion a bit more in detail postulated the understanding of a multifarious quality of *Brahman* where creator, preserver and destroyer are all existing due to the *Brahman* but are all under the spell of illusion due to *Brahman* being born of illusion. In *Bhagavad Gītā*, chapter 14, sloka 27 we find the Supreme Lord Kṛṣṇa Himself translucently clarifying the correct understanding of what is factually the impersonal *Brahman*.

ब्रह्मणो हि प्रतिष्ठाहं अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १५८ ॥

*brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca
śāśvatasya ca dharmasya sukhasyaikāntikasya ca*

brahmaṇaḥ—of the impersonal *Brahman*, *hi*—certainly, *pratiṣṭhā*—the rest, *aham*—I am, *amṛtasya*—of the imperishable, *avyayasya*—immortal, *ca*—also, *śāśvatasya*—of eternal, *ca*—and, *dharmasya*—of the constitutional position, *sukhasya*—happiness, *aikāntikasya*—ultimate, *ca*—also

Translation

I am the basis of the impersonal *Brahman*, which is the constitutional position of ultimate happiness and which is immortal, imperishable and eternal.

So based on the authorised evidence revealed in *Bhagavad Gītā* all of Śāṅkarācārya's word jugglery and interpolations

are just as illusory as his own māyāvādī hypothesis and must be construed as deceptive and deviatory which is the inherent nature of the impersonalism. It is clearly without any connection with Vedānta in substance or foundation and is only supported by his own fallacious commentary Śariraka Bhāṣya and thus cannot be considered bona fide as it is unauthorised by any Vedic verification. Vaiṣṇava Vijaya!

Refutation of the Advaita-vāda Conception

In the book "Siddhanta Ratnamala" we find futher examples of demonic conceptions which we shall share with our readers below concerning advaita-vādisism.

अद्वैत वादिनां ब्रह्म निर्विशेषं विकल्पितम्
 ब्रह्म तु ब्रह्मसूत्रस्य सृष्टिस्थित्यादि कारणम् ।
 दृष्ट्वा एवं निर्मितं वाक्यं मुख्यं गौणमिति द्वयम्
 ब्रह्मणो लक्षणे भेदो ज्ञानिनां शोभति कथं ॥ १५९ ॥

*advaita vādinām brahma nirviśeṣam vikalpitam
 brahma tu brahmasūtrasya sṛṣṭi sthityādi-kāraṇam
 dr̥ṣṭvā evaṁ nirmitam vākyaṁ mukhyaṁ gaṇam iti dvayam
 brahmaṇo lakṣaṇe bhedo jñāninām śobhati katham*

advaita-vādinām—of the advaita-vādis, Brahman—the highest reality, nirviśeṣam—without human particulars, vikalpitam—is considered, brahma—the highest reality, tu—while, brahmasūtrasya—of the Vedānta-sūtras, sṛṣṭi-sthityādi-kāraṇam—the root cause of creation, dr̥ṣṭvā—seeing, evaṁ such, nirmitam—made, vākyaṁ—the statement, mukhyaṁ—principle, gaṇam—secondary, iti—is, dvayam—two, brahmaṇo—of the highest reality, lakṣaṇe—regarding the definition, bhedo—the difference, jñāninām—of knowledgeable persons, śobhati—suits, katham—how

Translation

Brahman is the highest reality for the advaita-vādis and is considered as being without any human particularities. While the *Brahman* of Vedānta-sutras is the root cause of creation. Regarding the

two the Vedānta-sūtra made a statement that can be viewed in two ways as principle and secondary. This is how the definition of *Brahman* is suitable for knowledgeable persons.

Brahman has been assigned powers principle and subordinate. The principle role is as the origin of creation while the subordinate role is inherent in its unfathomable nature. and inconcievable potencies that are imperceptible leading the impersonalists to miss His attributes and view Him as indistinct and formless.

जन्माद्यस्य यतो वाक्ये ब्रह्म सशक्तिकं भवेत्
 क्लीबेन शक्तिहीनेन सृष्ट्यादि साध्यते कथं ।
 शक्तीनां परिहारे तु प्रत्यक्षादि प्रबाधते
 शास्त्रयुक्त्या विना वस्तु नास्तिकेन आदृतं हि तत् ॥ १६० ॥

*janmādyasya yato vākye brahma sa-śakti-kam bhavet
 klībena śaktihīnena sṛṣṭyādi sādhyate katham
 śaktīnām parihāre tu pratyakṣādi prabādhate
 śāstra-yuktyā vinā vastu nāstikena ādṛtam hi tat*

janmādyasya—the creation of this world, yato—because, vākye—in the sūtra, brahma—the highest reality, sa-śakti-kam—endowed with power, bhavet—maybe, klībena—as impotent, śaktihīnena—powerless, sṛṣṭyādi—the creation, sādhyate—can be accomplished, katham—how, śaktīnām—of power, parihāre—in keeping aside, tu—and, pratyakṣādi—the perception, prabādhate—are sublated, śāstra-yuktya—the scriptural meaning, vinā—without, vastu—the thing, nāstikena—by an athiest, ādṛtam—is accepted, hi tat—that

Translation

Because in the Vedānta-sūtra the creation of the world, the highest reality can have the power. But how is it that an impotent reality can accomplish creation and keeping the powers on the side there arises the sublation of perception which is the thing accepted by the atheists without any scriptural verification.

Advaita-vādis also consider *Brahman* to be impotent and unable to enact the activities of creation and preservation; but is

not befitting and intelligent for them to assume this and it is ludicrous to imagine *Brahman* as impotent without power or energy when śāstra clearly confirms the contrary. Without scriptural verification an ideology has no authority and is nothing more than a frivolous opinion and must be rejected on the basis of authorised śāstra as evidence.

In the very first verse of Śrīla Vyāsadeva's Vedānta-sūtra we find the statement "*atha taḥ brahman-jijñāsā*" which translates that now therefore enquiry should be made about *Brahman*. This clearly establishes the purpose as well as the theme of this great book. After clarifying the purpose of Vedānta-sūtra as enquiry of *Brahman*; Śrīla Vyāsadeva in the second verse establishes the attributes of *Brahman*. In verse 1/1/2 we find "*janma ādi asya yataḥ*" which translates from whom originates the creation, preservation and destruction of the universe is *Brahman*. The word *yataḥ* means from whom, this distinctly denotes personality. The word *janmādi* refers to the creation and preservation which irrefutably illustrates attributes and the word *ādi* refers to the originator of the world *asya* which refers to the 14 lokas or 14 universes inhabited by the 8,400,000 different species of life consisting of 3,000,000 millions species of fauna, 2,000,000 species of flora, 1,100,000 species of reptiles and insects, 1,000,000 species of birds, 900,000 species of aquatics and 400,000 species of human beings. So right in the beginning of Vedānta-sūtra in the second sloka, Śrīla Vyāsadeva clearly clarifies the fact that *Brahman* is not devoid of personality and that *Brahman* has attributes because of creation and preservation and that *Brahman* is the origin of the material universes along with all the living entities. Vaiṣṇava Vijaya!

Further Refutation of Atheist Kapila Muni's Sāṅkhya Theory

In the Sāṅkhya-mata-duśanam of the Siddhānta Ratnamala we find athiest Kapila Muni's demonic conceptions escalating to more heinous ideas than even advaita-vāda athiest conceptions as illustrated below:

केचिदाहुः प्रकृत्या एव विश्वा सृष्टिर्व्यवस्थिता
तेषां वै पुरुषः कृबिः कलत्रं हि तथा एव च ।

पत्यभावे कुमारीणां सन्ततिर्यदि दृश्यते
तेषामर्थे प्रशंसार्था समाजे सा विवर्जिता ॥ १६१ ॥

*kecid āhuḥ prakṛtyā eva viśvā sṛṣṭir vyavasthitā
teṣām vai puruṣaḥ klībaḥ kalatram hi tathā eva ca
patyabhāve kumārīṇām santatir yadi dṛśyate
teṣām arthe praśamsā-rthā samāje sā vivarjitā*

kecid—some, āhuḥ—say, prakṛtyā—by the material nature, eva—only, viśva—the whole, sṛṣṭir—the creation, vyavasthitā—is organized, teṣām—their, vai—indeed, puruṣaḥ—supreme masculine creative energy, klībaḥ—is impotent, kalatram—the female energy, hi—indeed, tathā eva ca—and also the same, patyabhāve—without a husband, kumārīṇām—of girls, santatir—progeny, yadi—if, dṛśyate—can be seen, teṣām arthe—according to them, praśamsa-ārthe—for appreciation, samāje—in society, sā—such a girl, vivarjitā—is outcasted

Translation

Some say that the whole creation is organized by the material nature and indeed any personality is impotent and along with his wife. If the progeny from unmarried girls without a husband is seen it is an appreciation for them but such a girl is an outcaste in society.

Kapila Muni the athiest fabricator of the deviant saṅkhya doctrine, hypothesizes that no creator is involved in the act of creation and that prakṛiti or the feminine material nature is giving birth to this world creating it unaided. He further prescribes that no puruṣaḥ or supreme masculine creative energy has any role in this activity. Thus he has neuterized the puruṣaḥ and divesting Him of His energy and qualities making Him appear to be as a eunuch. No Sanskrit grammarian will determine that it possible that kalatra is neuter in gender for it is decidedly feminine and the puruṣaḥ can never be neuter for without the male energy a woman can never conceive a child. The story of the virgin mother bearing a child was not correctly interpreted and the absence of accurate comprehension was because it was not scientifically understood. As is confirmed in Śrīmad Bhagavatam, Canto Nine, chapter 24, sloka 34 beginning

"amogham deva-sandarśam"; regarding Queen Kunti and the birth of her first son Karna that was fathered by the sun god, Surya. She remained a virgin after the birth by the higher knowledge that Surya possessed and so from this we can see that is quite possible and feasible that there is factually a logical explanation to this mystery of the immaculate conception that so beguiles and perplexes the western scholars, clergy and laymen alike. Vaiṣṇava Vijaya!

Further Refutation of Gautama's Nyāya and Kaṇāda's Vaiśeṣika Theories

As both the nyāya and vaiśeṣika theories are almost identical believing that the cosmic manifestation derived itself from interacting atoms we will not waste time and paper to create a separate title for each. Similarly the quote I am taking from "Siddhanta Ratnamala" felt the same for it group the two together as well.

यदणुमिलने सृष्टिः जीवविश्वादिकं किल
स्थितिस्तेषां प्रमासिद्धा परिवर्तनमूलका ।
ध्वंसस्तु कालचक्रेण परमाणु-विभाजने
स्वभावैर्घटितं सर्वं किमीशस्य प्रयोजनम् ॥ १६२ ॥

*yad aṇumilane sṛṣṭiḥ jīva-viśvādikam kila
sthitis teṣāṃ pramā-siddhā parivartana-mūlakā
dhvaṁsas tu kāla-cakreṇa paramāṇu-vibhājane
svabhāvair ghaṭitam sarvam kim īśasya prayojanam*

yad—that, aṇumilane—by the joining of atoms, sṛṣṭiḥ—the creation, jīva-viśvādikam—comprised of souls and the universe, kila—it is said, sthitis—position, teṣāṃ—their, pramā-siddhā—proved by knowledge, parivartana-mūlakā—of a changing form, dhvaṁsas—the destruction, tu—while, kāla-cakreṇa—by the rotation of time, paramāṇu-vibhājane—when the atoms separate, svabhāvair—by different entities, ghaṭitam—is made, sarvam—everything, kim—what is, īśasya—of the Supreme Ruler, prayojanam—no purpose

Translation

It is said that when atoms come together the creation comprised of the souls and the universe takes place. Their position is proved by the knowledge which is that forms are changing. While the destruction takes place when the atoms separate by the rotation of time. Everything is made up of different entities so what is the purpose of a supreme ruler.

As can be clearly discerned by the rather naive premise of the concept, the atomic structure of all animate things has been fundamentally determined by both the followers of nyāya and vaiśeṣika. But what they have failed to take into consideration is to discover the ultimate source of all these atoms. They merely took their investigations as far as their own intellect and intelligence would allow them to go and then when they could progree no further in their diagnosis they simply declared that that is all their is. Continuing further we find also in "Siddhanta Ratnamala":

घटपटगुणज्ञाने जडद्रव्यविचारणे
तार्किकानां महामोक्षं अन्यायेन कथं भवेत् ।
यादृशी भावना यस्य सिद्धिर्भवति तादृशि
इति न्यायात्पदार्थत्वं प्राप्नोति नास्तिकः सदा ॥ १६३ ॥

*ghaṭa-paṭa-guṇa-jñāne jaḍa-dravya-vicāraṇe
tārkikānām mahā-mokṣam anyāyena katham bhavet
yādṛśī bhāvanā yasya siddhir bhavati tādṛśī
iti nyāyāt padārthatvam prāpnoti nāstikaḥ sadā*

ghaṭa-paṭa-guṇa-jñāne—when there is the knowledge of the pitcher, the cloth and there attributes, jaḍa-dravya-vicāraṇe—after the contemplation of non-sentient entities, tārkikānām—the knowers of reasoning, mahā-mokṣam—final absolution, anyāyena—without logic, katham—how, bhavet—can take place, yādṛśī—as such, bhāvanā—thinking, yasya—of one, siddhir—the reward, bhavati—one gets, tādṛśī—similar, iti—by such, nyāyāt—according to the analogy, padārthatram—the nature of the entity, prāpnoti—one gets, nāstikaḥ—an atheist, sadā—always

Translation

After the contemplation of the non-sentient entities when there arises the knowledge of the pitcher, cloth and their qualities how can the final absolution for the knowers of reasoning take place without logic. According to the analogy as one thinks so he becomes and atheist gets the nature of a non-sentient object

Continuing further in the "Siddhanta Ratnamala" we find:

असत्कारणवादे स्वीकृता अभावसंस्थितिः
सत्ताहीनस्य सत्ता युक्तिहीना भवेत् सदा ।
कार्य कारणयोरीत्या जडात्न चेतनोद्भवः
गीतावाक्यं सदा मान्यं न अभावो विद्यते सतः ॥ १६४ ॥

*asat-kāraṇa-vāde svīkṛtā abhāva-saṁsthitih
sattāhīnasya sattā yuktihīnā bhavet sadā
kārya-kāraṇayo rītyā jadāt na cetanodbhavaḥ
gītā-vākyam sadā mānyam na abhāvo vidyate sataḥ*

asat-kāraṇa-vāde—in the theory of the non-existing cause, svīkṛtā—is accepted, abhāva-saṁsthitih—the presence of non-existence, sattāhīnasya—of one without existence, sattā—the existence, yuktihīnā—without logic, bhavet—will be, sādā—always, kārya-kāraṇayo—of the cause and the effect, rītyā—by the method, jadāt—from non-sentient, na..no, cetanodbhavaḥ—the production of the sentient, gītā-vākyam—the statement of the Bhagavad Gītā, sadā—always, mānyam—one should respect, na—no, abhāvo—non-existence, vidyate—there is, sataḥ—of the existing one

Translation

In the theory of the non-existent cause the presence of the non-existence is accepted hence the existence of the one without existence will always be without logic. By the method of the cause and its effect there cannot be the production of the sentient from a non-sentient and so the statement of Bhagavad Gītā should always be respected that there is no non-existence of the existing one.

Gautama's nyāya theory and Kaṇāda's vaiśeṣika theory both postulate that the universe is created merely by different combinations of atoms. But what they fail to reveal in their elementary theories is how were the atoms themselves containing electrons, neutrons and protons created. They prescribe that change is a law of nature, that change is axiomatic, that change is the natural, pragmatic usage of time which is self operating and not dependent on a God who has nothing to do with it. But we know that erroneous logic cannot establish the absolute truth. Erroneous logic can only establish erroneous truth and those who try to establish theories like everything animate and inanimate are synonomous or that inanimate things can create animate things are going directly against the conclusions of revealed scriptures. The teaching of Bhagavad-Gītā refutes these fallacious concoctions unequivocally. The demonic with their accompanying adamant illogical reasonings are irrefutably exposed by the Supreme Lord Kṛṣṇa Himself in the eighth sloka of the 16th chapter of Bhagavad-Gītā as the ultimate confirmation of this. The Sanskrit phrase word *aparaspara-sambhūtaṁ* which translates as caused by mutual lust, localises their conceptions as being rooted on the material plane in its grossest form and unwittingly substantiates the fact of a male puruṣa principle and the prakṛiti female principle as the process of natural birth of creation even though they falsely claim that God has no role in the creation they accept the principles. So this is demonic thinking and how these demons interpolate and concoct their bogus theories without any solid foundation and scriptural references is the height of folly and thus no sane and intelligent living entity should take them seriously. Vaiṣṇava Vijaya!

The Utter Futility of Māyāvāḍism

The māyāvāḍī hypothesis covertly concocted and nefariously propagated by Śaṅkarācārya having been judiciously scrutinized and weighed based on the preceeding evidence has been indicted and found guilty of being in general the camouflaged Buddhism of Śākya Singha Buddha and being specifically a form of mādhyamika Buddhism which was based on the teachings of Śākya Singha Buddha as interpreted by one of his disciples who preached voidism. This mādhyamika Buddhism specifically is the actual root and factual foundation of Śaṅkarācārya's māyāvāḍī hypothesis. Śrīla Vyāsadeva Himself

declared māyāvāḍism as camouflaged Buddhism and a demonic scripture. The omniscient Supreme Personality of Godhead Lord Kṛṣṇa over 5000 thousand years ago at the battle of Kurukṣetra instructed Arjuna as revealed in chapter 16 of Bhagavad-Gītā, in no uncertain terms what constitutes a demon, assailing their arguments that the universe is false as revealed in the 16th chapter of Bhagavad-Gītā. All their imbesilic blathering and illogical arguments are athiestic and demonic. These viewpoints have erroneously been cultivated and allowed to flourish in the name of Hinduism over the centuries until now they are so frequently used and quoted that I personally observed and was caused great pain and anguish that even in the Sanskrit Sikṣa Mandir schools and the majority of the colleges and universities, professors are complacently teaching their lessons spewing forth Śāṅkarācārya's quotations such as *ekam-eva-advitīyam* which translates as all is one without a second, *svapnopama* which translates it's all like a dream and *māyopama* which translates it's all an illusion and other such deceptive jargon as if it was Sanātan dharma confusing, confounding and deviating their students from the factual purports and understanding of Vedānta and leading them down the hellish and demonic path of impersonalism and the false understanding of a formless, indistinct, and attributeless *brahman* instead of the marvelously fascinating and extraordinary omnipotent and eternally transcendental Supreme Personality of Godhead Bhagavan Lord Kṛṣṇa in all of His supra-mundane and wonderful and glorious majesty.

The Supreme Lord Kṛṣṇa with His transcendental divine form, with His transcendently distinctly divine energy potencies, with His transcendently divine attributes and qualities, with His transcendently divine pastimes along with paraphernalia and associates; which are all fully manifest in the three perceptible dimensions of the material existence whenever He personally descends in a material universe and which are also fully manifest in the fourth dimension that is not visibly perceptible to us which Albert Einstein alluded to in his fourth dimensional theory of time and space; and also He is fully manifest in the dimensions which are co-existing in different time continuums beyond even the realm of the fourth dimension as well as the original creator of the total cosmic manifestation both spiritual and material whether visible or

invisible, manifest or unmanifest is all relative to one's level of consciousness.

The Vedānta-sūtra śloka 1/1/2 states: "yato vā imāni bhūtāni jāyante" which translates, whence are these beings indeed born. Rāmānujā in his Śrī Bhāṣya śloka 1/1/1 states: "sarvatra bṛhattā-guṇa-yogena mukhya vṛttah", which translates that the Lord is everywhere combined with the attribute of pervasiveness and this is the main meaning. So the Lord Himself in this scripture and the Brahma Samita are adored and glorified by the Vaiṣṇava's.

वेदान्तवेद्यं पुरुषं पुराण
चैतन्यात्मानं विश्वयोनिं महान्तम् ।
तमेव विदित्वा अति मृत्यमेति
न अन्यः पन्था विद्यते अयनाय ॥ १६५ ॥

*vedānta-vedyam puruṣam purāṇa
caitanyātmānam viśvayonim mahāntam
tam eva viditvā ati mṛtyam eti
na anyah panthā vidyate ayanāya*

vedānta-vedyam—known from the Vedas and the Upaniṣads, puruṣam—the personality, purāṇa—ancient, caitanya—living consciousness, ātmānam—the sentient self, viśvayonim—the origin of all, mahāntam—the great one, tam—to Him, eva—only, viditvā—knowing, ati—over, mṛtyam—death, eti—looses, na—no, anyah—another, panthā—the path, vidyate—there is, ayanāya—for going

Translation

Knowing only Him who is known through the Vedas and the Upaniṣāds, the ancient person, the sentient self, the living consciousness, the great origin of the universe one crosses over death. There is no other path.

Vaiṣṇava Vijaya!

Conclusion

In our concluding thoughts we do not wish to over tax the patience of our readers. We have conscientiously given a complete synopsis and faithfully given substantiating evidence for every point of contention. We are convinced that this humble offering will verify to everyone for all times the supreme, pristine and imperishable position of Vaiṣṇavism over māyāvāḍism. Vaiṣṇavism was never defeated by māyāvāḍism, but māyāvāḍism has so many times surrendered and been converted to Vaiṣṇavism. Factually the best and foremost of the māyāvāḍis being vanquished in dialectical debates sought and received shelter by the mercy of the Vaiṣṇava's. In our analysis we have revealed that Madana Miśra who was smarta and a follower of Jaimini mimamsa, was Śaṅkarācārya's only victory. The Śaivite Pandit Acarya Appaya Dikṣit whose writings betray he may have been a panchopasak was an adherent of Śaṅkarācārya who had made adequate provisions for panchopasak in his māyāvāḍī hypothesis for those steeped in ignorance. Acarya Appaya having been defeated by Nṛsinghānanda was forced to the foot of jñānavāḍism. Baskarācārya method of deliberating does not make him appear to be a Śaivite; yet it is definite that he was not a Vaiṣṇava. There is no controversy of opinion about this. If one non Vaiṣṇava group accepts and adopts the theories and practices of another non Vaiṣṇava group it does not signify anything laudatory and should not be considered to be of any concern to any Vaiṣṇava.

We have shown that in Satya yuga and its aftermath of 5000 years from the birth of the four Kumāras the history of māyāvāḍism birth was first apparent. The exact place of origin is revealed in the sentence: "*yato va imani bhutani.*" Among the principle advaitavāḍis the unnatural theory of śakti and śaktiman has completely distorted the factually authorised puruṣa and māyāśakit meaning the creator and the creation being two not one. This view of all being one is exactly the determining cause of māyāvāḍism's demise. Māyāvāḍism being rooted in illusion, falsehood and deception once exposed logically was vanquished. Covert activities appear successful as long as they are covert. Discovery reveals the true position and exposing naturally defeats it ultimately eradicating it or forcing it to change its form.

Desiring not to make this humble offering to voluminous we ask our kind and patient readers to refer to Śrīla Jiva Gosvāmī's: Sat Sandarbha, Krama Sandarbha, Sarba Sambadini; Śrīla Baladeva Vidyābhūṣaṇa's Govinda Bhāṣya, Siddhanta-Ratna, Prameya-Ratnavali, Viṣṇu Sasranam, Upaniṣad Bhāṣya and others books of this nature including Om Viṣṇupāda 108 Śrī Śrīmad Bhakti Siddhanta Sarasvatī Gosvāmī Śrīla Prabhupāda's Caitanya Caritāmṛta Anubhāṣya which are the blueprint and guiding light of all Gaudiya Vaiṣṇava Ācārya's. Vaiṣṇava Vijaya!

Epilogue

So in closing we must emphasize that it is imperative that we should always be very knowledgeable and conversant with the books and commentaries devotional songs and devotional sentiments of the previous Vaiṣṇava ācārya's in general such as the Ālṅvārs, Yamunācārya, Viṣṇusvāmī, Rāmānujā and Nimbarka and specifically in our Brahmā Madhva Gauḍīya Vaiṣṇava Sampradāya the books and commentaries of Śrīla Vyāsadeva especially Bhāgavad-Gītā which is contained within Mahābharata and Śrīmad Bhāgavatam and in particular coming down through Śrī Caitanya Mahāprabhu through the six Gosvāmīs to Baladeva Vidyabhusana Govinda Bhāṣya, to Visvanatha Cakravartis to Bhaktivinode Thākura, to my own beloved spiritual master, Bhakti Siddhānta Sarasvatī Śrīla Prabhupāda. Without diligent study of these great and valuable works under qualified persons the proper education cannot be gained in the Vaiṣṇava society. Vaiṣṇava Vijaya!

This English version was completed on the disappearance day of Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārāja:
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Index

A

- Ācarya Mahānanda 60
Acintya-bheda-bheda-tattva 98
Acyuta Prekṣa 128
Ādi Buddha 29
 as son of Añjanā 31
Advaita-mata Vimarśa 148
Advaita-siddhi 143
Advaita-vādi Siddhi 69
Advaita-vādis 185
Advaitasiddhi 104
Advaitavadism 85
Agastya
 born of Varuna 80
AṣṭāṅgaYoga 105
Aitareya Upāniśad 53
Akbar 151
Akṣobhya Muni
 defeated Vidyāranya 132
Amarakośa 25, 154, 172
 on Buddha 26
Amarasingha 25, 61
 compiled Buddhist scriptures 26
Analogy
 of rope and snake 39
Ānānata-Śeṣa, Lord 76
Ānanda Vṛndāvan Campū 81
Ānanta Śeṣa, Lord 97
 activities of 77
 appeared in Satya Yuga 99
Animal slaughter 24
Aparokṣanubhūti 54
 explains salvation 52

Archeological Survey of
 India 103

Āryans 96

Astasāhasrikā

 Prajñāparamita 41

Astasāhasrik Prajñāpāramita
 Sūtra 29

Athiasts

 six types of listed 172

Ātmā Prakāśa 121

B

Bachaspati Miśra 110

Baladeva Vidyābhūṣaṇa 74

 compiled Govinda Bhāṣya
 134

 debated in Jaipura 146

 defeated Rāmānujā pandits
 148

 Govindajī dictated to 147

Balarāma, Lord 23, 97

Bali Mahārāja 23

Ballavācārya 145

Banamala Miśra

 wrote Pancabhangī 148

Baskali

 grandson of Hiranyakaśipu
 86

 instructed by Śākya Singha
 Buddha 88

 studied Advaitavadism 87

Bhagavad-Gītā

 cited 71, 165

 essence of Māhābhārata
 177.

Bhagavad-Gītā
 on divine and demoniac qualities 179
Bhakti Rasāyan 143
Bhakti Siddhanta Sarasvatī,
 134
 glories of 152
 on Buddha 24
Bhakti-rasāmṛta-sindhu
 cited 4, 126
Bhaktivinode Thākura
 13, 14, 39
Bhartrihari
 identified 106
Bhaskarācārya 62
 a factual conquerer of
 Buddhists 67
 arguments against
 māyāvāda 63
 defeated Śaṅkarācārya 116
 had several debates with
 Śaṅkara 64
 nullified māyāvāda 64
 Śaṅkarācārya unable to
 defeat 62
Bhutanath 174
Bhāvārtha Dīpikā 123
Bible 172
Bilvamaṅgal Thākur
 brief history of 125
 previously an advaitavadi
 125
Biography
 historical vs. individual 3
Bodhi tree 60
Bodhisattva Buddha 29
Book of Revelations, 178
Brahmā, Lord
 day of 97
 prayed for the Kumaras 73
Brahma-saṁhitā 159, 161,
 167

Brahmā Sampradaya
 established by
 Madhvācārya 98
Brahmā Vaivarta Purāṇa
 narrates Śukadeva's birth
 81
Brahman
 45, 157, 161, 171, 185
 Śaṅkara's explanation of
 different from Vyāsa's 67
 bereft of māyā 9
 the bodily effulgence of
 Govinda 162
Brahmi script 101
Brhaspati 18
Buddha 23
 Śākya Singha 20
 appeared at Gaya 22
 condemned animal slaugh-
 ter 24
 defined in Amarakośa 27
 mentioned in various
 scriptures 31
 two different ones 22, 29
 Viṣṇu Avatāra 20
 definition of 33
Buddhas
 differences among 29
Buddhism
 four doctrines of 65
Buddhist pantheon
 defined 22

C

Caitanya Śikṣaṁṛita 134
Caitanya Bhāgavat 135
Caitanya Caritāmṛta
 appeared for 99
 cited 68, 76, 98, 158
 on the seven philosophies
 105

Caitanya Caritāmṛta
 on Śrīdhara Svāmī 123
 on the six philosophical
 theses 171

Caitanya Mahāprabhu 39
 acceptancer of sannyāsa
 115
 accepted two principles
 from each Vaiṣṇava
 ācārya 98
 activities of 135
 appearance of 98
 appeared during the
 renaissance 98
 appreciated commentary of
 Śrīdhara Svāmī 123
 delivered the 88,000
 māyāvādī sannyāsīs 133
 devivered Kāśī 138
 principles accepted by,
 listed 98
 unified the the four
 sampradāyas 98

Carvāka Muni 18, 105

Chayā 168

Chāyā Śuka
 born of Aranī 85

Cunningham, Alexander
 100, 102

D

Dāśa Avatāra Stotram 23

Dāśarath, King 79

Demonic conceptions
 examples of 184

Demonic nature
 described 178

Deviations
 from devotional service
 three signs of 7

Devotional service 180. See
also Bhakti
 beyond the modes 88
 deviation from results in 6
 primary element of 4
 results of neglecting 7
 no example of pure devotee
 neglecting for māyāvāda
 73
 protected by māyāvādism
 13

Dualities 8

Durga Devi 70

Dvibidha 168

Dvāpara yuga
 duration of 97

E

Evolution
 vedic and māyāvādi
 concepts of 9

F

False ego 177

G

Garuḍa-stambha 100

Gauḍapada 112, 154
 books written by 109
 history of 107
 referred to in Harivaṁsa
 108

Gautama 105, 170
 philosophy of denounced
 17
 refuted 188

Gautama Muni 28

Gīta Govinda 22

Gopāla Campū 81

Govinda 159

Govinda Bhāṣya 75
 Govindapāda 107, 154
 Greek philosophers
 listed 102

H

H.T. Colebrook 28
 Hamsa avatar
 appeared in Satya Yuga 99
 Hanuman 94
 Hari Bhakti Vilas
 cited 4
 Harivamśa 107
 Hamsāvatāra 73
 Heliiodorus
 identified 99
 Heliiodorus Column 99
 erected in Second Century
 BC 100
 inscription on 101
 Hesse, Herman 151
 Hiranyakaśipu
 different concept than
 Śaṅkarācārya 92
 spohisticated regarding
 spiritual matters 90
 was a māyāvādi 89
 Human Buddhas 29

I

Impersonalism
 a false doctrine disguised
 as Buddhism 18
 is non vedic 13
 spread in India 104
 Incarnations
 ten main ones 23

J

Jagadānanda Paṇḍit 7

Jagannatha 100
 Jagannatha Puri 138
 Jai Singh 146
 Jaimini 105, 171
 philosophy of denounced
 17
 Jain 105
 Jaipur 145
 Jaiva Dharma 14
 cited 39
 comments on māyāvādism
 13
 Jaya Tīrtha
 disciple of Akṣobhya
 Muni. 133
 Jayadeva Gosvāmī 23
 Jiva
 have an eternal form 6
 Jiva Gosvāmī 81, 195
 in Varanasi 143
 Jnanashri 38

K

Kaṇāda 105, 170
 philosophy of denounced
 17
 refuted 188
 Kali yuga
 duration of 97
 Kali-yuga 6
 Kalki 23
 Kapila 105
 Kapila Muni 170
 demonic conceptions of
 186
 Kapiladeva
 incarnation of Viṣṇu 174
 on difference between jiva
 and god 176
 taught Sāṅkhya 174
 Karna 188

Kaṁsa 181

conspired to kill the Lord

94

Kavi Kaṇṇapūr 81

Keśava Kaśmiri 145

Khare, M.D. 102

Kishori Mohan Chatterji 32

Koran 172

Kṛṣṇa das KavirajGosvāmī 7,
66, 68, 76

Kṛṣṇa Kaṇāmṛta 128

Kṛṣṇa Kaṇāmṛtaṁ 125

Kṛṣṇa, Lord 71

and Balarāma 103

appeared in Dvāpara yuga
97

appeared for 99

as syāyam bhagavan 160

basis of the impersonal
brahman 183

described 192

devotion to 4

exterminated various
demons 95

result of envying 8

Kṛṣṇa Samhita 92, 95

Kumāra Sampradaya

Nimbarka Svāmī head of
79

Kumāras

created by Brahmā 73

heard Bhāgavatam from
Ananta Śeṣa 78

refused entrance to

Vaikuṇṭha 76

smelled tulasi leaves 76

Kuntidevi 188

Kurma 23

Kurma Purāṇa 12

and māyā Sita 93

L

Laghu-bhāgavatamrita
referred to 89

Lalita Vistara 29
cited 43

describes Buddha 30

Lanka Avatara 155

Life history
defined 3

Lilāsuka 126

M

Madana Miśra

Śaṅkarācārya's only victory
194

Madhusudana Sarasvatī

one of the most learned of
advaitavadis 142

received the mercy of Jiva
Gosvāmī 144

Madhva-vijaya 131

Madhvācārya

accepted sanṇyāsa 128

blessed by Vyāsa 131

brief history of 128

empowered by Brahmā 98

established the Brahma
Sampradaya 98

lifespan of 98

opposed impersonalism
113

preached dvaita-vada 98

Madhyamikas

explained 65

Mahābharata 81, 135

Mahāmāyā 164, 168

Maṇḍana Miśra 116

Mani-manjarī 131

Marshall, J.H. 100

Mathura 102

Matsya 23, 150

Max Mueller 96

Maya

described 9

various definitions of 9

Māyāvāda-śata-dūṣaṇī

cited 129

Māyāvādi

concept of human beings

10

defined 9

more dangerous than

Buddhists 68

origin of 5

propose human beings

cannot get free of māyā

10

propose that God is not

above and beyond māyā

10

questions they cannot

answer 10

this word absent in Vedas

5

Māyāvādism. *See also*

impersonalism

and Buddhism compared

33

antagonistic to Vedas 5

Buddhism in disguise 12

contrary to Vedas 5

defined 33

devised to hide the Lord

14

futility of 191

history of 3

no example of one attain-

ing perfection in 11

non-existent in vedic age 5

other names for 5, 9

predictions of 12

present day 149

Māyāvādism,

Process of analyzing 3

result of 3

same as mādhyamika

Buddhism 66

similarities to Buddhism

44

sole cause of 8

Mitrā 80

Mleccha 173

Mīmāṃsaka 105, 171

Monism

defined 12

More Stone Inscription 102

N

Narahari Tīrtha 131

Narasingha 23

Narasinghadeva 92

Narmada River 114

Navadvīp Dham 79

Nimbārka

empowered by the four

Kumāras 98

established the Kumāra

Sampradāya 98

lifespan of 98

preached dvaitadvaita-vada

98

Nimbārka Svāmī

instructed by the Kumaras

79

Nirnaya Sindhu 31

Nirvāṇa 153

a hoax, a deception, and a

lie. 155

defined 56

no evidence of attaining

154

purely a mythical concoction

154

Nityānanda Prabhu. 128
 Noah's Ark 150
 Nṛsimha Tāpinī 60
 Nṛsimha, Lord 121, 125
 Nyayamṛta 142
 Nyāya 105, 170
 Nyāyamṛta 148

P

Padma Purāṇa 13
 cited 12, 70
 Padmanābha Tīrtha 131
 Padmapada 117
 Śaṅkarācārya's
 indispensable disciple
 117
 Paramānanda Tīrtha 121
 Paramānda Tīrtha 125
 Paramātma 160
 Parasurama 23
 Parikṣit, King 85
 Patañjali 171
 Paśupatiṇath 174
 Prahlāda 87
 Prajñā Paranita Sūtra 32
 Prajñānpāramitā 172
 Prajñāpāramita-sūtra
 on non existence 40
 Prajñāpāramitā Sūtra 49
 cited 55
 Prajñāpāramita Sūtra 29
 Prakāśānanda Sarasvatī
 brief history of 134
 Pralambasura 95
 Prameya-Ratnavali 195
 Pratibimba 169
 Prema Vivarta
 cited 7
 Pātānjali 105

R

Rādhārānī 147
 Raghunatha Cakravatī 28
 Rajendra Nath Ghosh 104
 tried to establish Bud-
 dhism as vedic 69
 Rāma 23
 appeared for 99
 Rāma Śāstri 145
 Rāma, Lord
 appeared in Satya-yuga 97
 Rāmacandra, Lord 80
 Rāmanuja
 empowered by Laksmi
 Devi 98
 established Śrī
 Sampradāya 98
 preached vaśistadvaita-
 vada 98
 Rāmānujā 122
 lifespan of 98
 Rāmāyāna 79
 Rāvaṇa 23, 155, 181
 could not abduct Sita 93
 was an advaitavadi 92
 Reincarnation. 172
 Religions
 five main listed 150
 Rūpa Gosvāmī 4
 wrote Laghu-
 bhāgavatamṛta 89
 Rudra 14
 ordered to delude others
 14
 Rudra Sampradāya 98. *See*
also Śiva Samradaya

S

Sabdartha Manjari 67
 Śākya Singha Buddha
 appearance of 32

- Śākya Singha Buddha,**
 appeared 97
 arguments against 65
 existence of questioned 34
 explained four truths 47
 history of 104
 not incarnation of Lord Viṣṇu 22
 on past and future 34
 promulgated atheism and nihilism 28
 propounds non existence of universe 34
 seven names of 28
Salvation
 according to Śāṅkara 51
Sanātana Dharma 5, 6
 protected by the Lord 71
Śāṅkara Vijaya 62
Śāṅkarācārya
 a great friend of Vaiṣṇavism 40
 appearance of 98
 birth of 113
 brief history of 114
 challenged by woman 116
 comments on Brāhma-sūtram 21
 confused the identity of Buddha 21
 criticized Vedānta-sūtra 110
 debates of 115
 defeated Buddhism 21
 demise of 118
 describes avidya 37
 drove Buddhists out of India 98
 entered body of dead king 117
 four principle monasteries of listed 128
Śāṅkarācārya,
 fraudulent comments of 111
 grafted three heinous concepts to establish māyāvāda 9
 impatient to take sannyāsa 114
 India indebted to 39
 minimized his param guru 112
 on Bhagavat-Gītā 164
 on bhaja govinda 167
 on dreams 37, 162
 original propounder of māyāvādisim 3
 philosophy a clone of Buddhism 32
 philosophy similar to Buddhism 58
 plagiarized Buddhism 61
 plagiarized Bhartrihari 106
 propounded non-existence of universe 35
 propounded that the two Buddha's were one 24
 reestablished the Vedas 39
 regarded as patron of Śākya Singha Buddha 33
 uncrowned king among all māyāvādi's 4
 wrote Śārīrak Bhaṣya 24
 wrote Ajñānbodhini 35
 wrote Aparokṣanubhūti 44, 58
 wrote Atmapanchak 36
 wrote Avasiṣṭam Bhavet 55
 wrote Brahmanamavali 58
 wrote Nirvāṇa Dashaka 36
 wrote Stotram Kevaloham 51

Śaṅkarācārya,
 wrote Vivekchuramoni 58
 Sāṅkhya 105
 Sāṅkhya Darśanam
 commentary of Vijñāna
 Bhikṣu 20
 Sankirtan 99, 152
 results of 141
 Sanskrit 96
 Sanskrit grammar 111
 Śarirak Bhaṣya 53, 182
 cited 25
 Sarva Darśan Samgraha 43
 Sarvabhauma Bhaṭṭācārya
 brief history of 138
 defeated by Caitanya
 Mahāprabhu 139
 Sarvadarśan Samgraha
 on illusion 42
 Ṣaṭ Sandarbha 195
 Satasahasrik Prajñāpāramita
 Sūtra 29
 Satya yuga 97
 Satyadhyān Tirtha 148
 Satyavratā, King 150
 Sautrāntika
 explained 65
 Sayana Madhava
 cited 46, 50
 Siddhanta Ratnamala
 184, 189
 Siddhanta-Ratna, 195
 Siddhartha 151
 Sitadevi 94
 Śiva
 speaks to Parvatī 16
 states he appeared as
 Śaṅkarācārya 19
 Śiva, Lord
 as greatest Vaiṣṇava 115
 instructed by Viṣṇu 13
 Śivanath Śiromani 66, 114

Six Philosophies
 four are atheistic 170
 Sobhana Bhaṭṭa 131
 Somagiri 126
 Sorrow
 removed by knowledge 47
 two causes of 51
 Species
 numbers of listed 186
 Śrī Bhāṣya
 cited 193
 Śrī Sampradāya
 established by Rāmanuja
 98
 Śrīdhara Svāmī 80
 brief history of 120
 in Kaśī 124
 respected by Caitanya
 Mahāprabhu 123
 some commentaries of
 tinged with
 impersonalism 121
 Śrīmad Bhagāvatam 31, 76
 cited 74, 78, 79, 83, 91, 156
 most elevated scripture 78
 Subodhinī 124
 Subodhini 121
 Śuddha-advaita-vada
 preached by Viṣṇusvāmī
 98
 Śukadeva Gosvāmī
 first absorbed in monism
 83
 gave up monism 84
 most qualified to hear
 Bhāgavatam 84
 remained a naiṣṭhika
 brahmacari 109
 remained in the womb for
 12 years 81
 was parrot in Kṛṣṇa līlā 81
 Sundarānanda Charit 28

Supersoul
 not one with jiva soul 20
 Supreme Lord
 color of according to
 different scriptures 178
 Surya 188
 Swami Shastri 131

T

Taittīrīya Upanasad 127
 Talmud 172
 Tattva Kaumudi 110
 Tattva-muktāvalī
 cited 165
 Tattva-muktāvali
 122, 129, 174
 cited 174
 Tattva-prakaśhika Tika 133
 Time
 vedic calculation of 96
 Torah 178
 Tretā yuga
 duration of 97
 Tripundra-dhikkar 148
 Trivikramācārya
 became Madhvācārya's
 disciple 131
 Tulasi leaves 76

U

Upaniṣad Bhāṣya 195
 Upendra Sarasvatī
 defeated by Ballavācārya
 145
 Urvaṣī 80

V

Vaiṣṇava ācāryas
 appeared to vanquish
 māyāvādism 98

Vaiṣṇava ācāryas
 defeat māyāvāda 133
 Vaiṣṇava sampradāya
 establishment dates 104
 listed 98
 totally routed māyāvādism
 98

Vaiṣṇava ālvārs
 twelve listed 97

Vaiṣṇavas
 activities of 7
 pseudo, listed 151

Vaiṣṇavism
 never defeated by
 māyāvādism 194

Vaibhāṣika
 explained 65

Vaiśeṣika 105, 170

Vaśiṣṭha 79

Vāmanadeva 23
 delivered Bāṣkali 89

Varāha 23

Varāha Purāṇa 14

Varṇa-aśrama 173

Varuṇa 80

Vasiṣṭha
 gave up monism 80
 was a māyāvādī 79

Vedic culture 100

Vedic Philosophies
 seven listed 105

Vedānta Darśan 193

Vedānta-sūtra
 deliberations on 156

Vedānta-sūtra 9

Vegetarianism 173

Vidyāraṇya
 defeated by Madhvācārya
 132

Vijñān Bhikṣu
 opinion on Śaṅkaracarya
 14

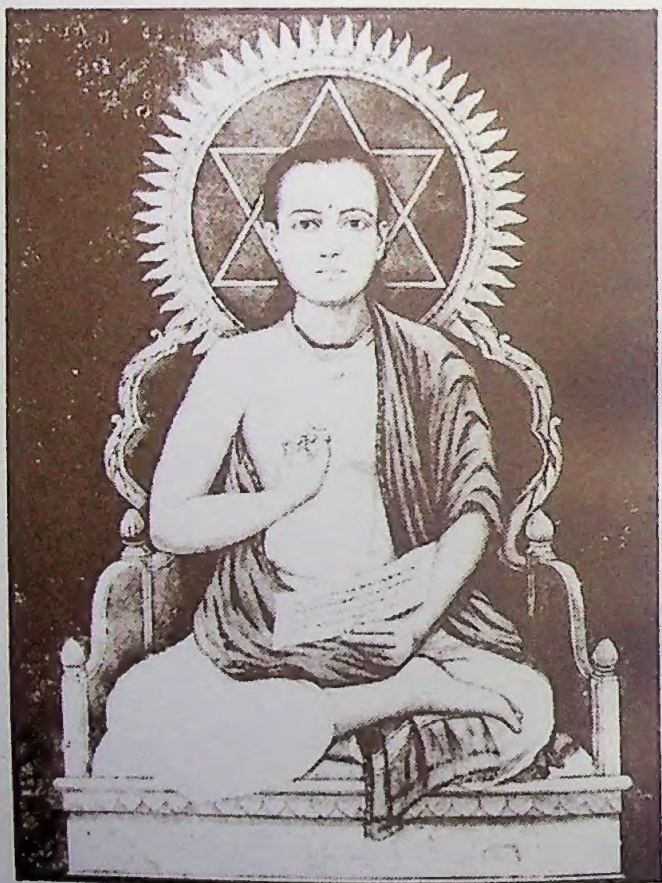
- Viṣṇu
 instructs Rudra to delude
 others 14
- Viṣṇu Avatāra Buddha
 appearance of 31
 appeared 97
 appeared for 99
 eighteen names of 28
- Viṣṇu, Lord 5
 ordered Śiva to delude
 others 71
- Viṣṇu Pūraṇa
 Buddha mentioned in 31
- Viṣṇusvami
 established the Rudra
 Sampradāya 97
- Viṣṇusvāmī
 preached suddha-advaita-
 vada 97
- Viṣṇu Sahasranam 195
- Viśvanātha Cakravartī 81,
 146
- Vivartavada 9
- Vivekananda 151
- Vālmiki 80
- Vāmanadeva
 appeared three times 89
- Vrindavana das Thakura 135
- Vyāsa Rāya
 brief history of 142
- Vyāsadeva 9, 12, 171
 captured his son 84
 performed austerities with
 wife 81

Y

- Yadav Prakāśa
 a promulgator of
 māyāvādism 119
 reformed by
 Rāmānujācārya 120

- Yavana 173
- Yogamāyā 164, 168
- Yogāchāras
 explained 65
- Yuga
 the four named 5





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